The Living Church

A Weekly Record of its News its Work and its Thought

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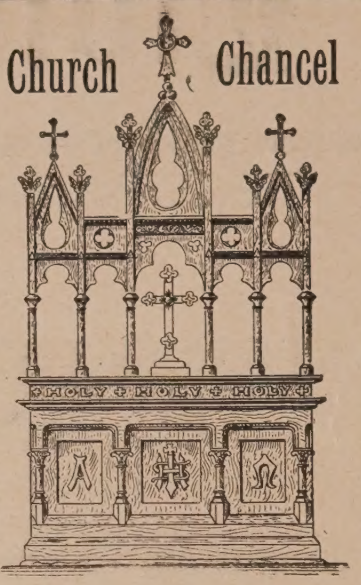

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The Living Church

Saturday, May 26, 1894

The Mexican Episcopal Church

The following is a translation of the Baptismal office of the Mexican Church, authorized by the joint action of our Presiding Bishop and the Cuerpo Ecclesiastico, January, 1894.

OFFICE FOR THE BAPTISM OF CHILDREN

¶ At the hour appointed for Baptism, the sponsors with the child being near the font, which shall then be filled with pure water, the minister, standing then, shall say:

Dearly beloved, forasmuch as all men are conceived and born in sin, and our Saviour Jesus Christ, saith, "He that is not reborn of water and of the Spirit cannot enter into the Kingdom of God," let us beseech the Almighty that of His bounteous mercy He will grant to this child whom we now bring to Sacred Baptism, the omnipotent help of His Holy Spirit.

¶ Then the Minister shall say,

Let us pray.

O, Lord, Creator of all things, the Fountain of living water, Who in Thy Holy Baptism, washest away the sins of all those who come to Thee, we beseech Thee fill this child with Thy Holy Spirit, so that Christ may be formed and ever live in him, through the same Thy Son, Jesus Christ our Lord. *Amen.*

¶ Then the Minister, turning to the people, shall say:

Hear the words of the Gospel written by St. Mark, in the xth chap., verses 13 to 16.

"They brought young children to Christ," etc.

¶ After this the Minister shall say:

Let us pray.

O, Lord, our Heavenly Father, Whose most blessed Son, made man, hath said, Suffer the children to come to Me and forbid them not, we beseech Thee to pour Thy blessing upon this child whom we now present unto Thee, through Thy Son Jesus Christ our Lord. *Amen.*

¶ The Minister shall then address the sponsors in the following questions which are directed to each one of them, and shall be answered by them simultaneously.

Min. Dost thou, in the name of this child, renounce Satan, the vanities of the world, and its sinful pleasures?

Resp. I renounce them all and by God's help will endeavor to keep myself from them.

Min. Dost thou believe in God, the Father Almighty, Maker of heaven and earth, etc.

Resp. All this I most firmly believe.

Min. Dost thou wish to be baptized in this Faith?

Resp. That is my desire.

Min. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Resp. With the help of the Lord I will do it.

¶ Immediately the Minister shall say:

O, merciful God, grant that the image of the old Adam may be extinguished in this child, and that the new man may be raised up in him. *Amen.*

Grant that all sinful affections may die in him, and that all that is of the Spirit may spring up and increase in him. *Amen.*

Grant that he who now renounces the devil may also triumph over the world. *Amen.*

Grant that whosoever is dedicated to Thee by our office and ministry may be endued with heavenly virtues and eternally recompensed, through Thy mercy, O our God, Who art blessed, and livest, and reignest over all things forever. *Amen.*

O, God, Font of immortality, Who hast called us to eternal life and to glory by a new birth, through Jesus, promising sinful man to restore him, by the waters of Baptism, to a dignity more excellent than before, hear, we beseech thee, us who invoke Thy blessed name, sanctify this water for the mystical washing away of sin, and grant that this child who is about to receive Baptism in it, may be filled with Thy divine grace, and counted among the number of those who form Thy faithful people, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Mintster say to the sponsors:

Name this child.

¶ After pronouncing the name given, he shall pour water upon the child three times, saying:

N———., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall say:

We receive this child into the congregation of the Flock of Christ. Peace be to thee, through our Lord Jesus Christ, who with the Father and the Holy Spirit, lives and reigns, ever one God, world without end. *Amen.*

¶ After this the Minister shall say:

Brethren much beloved, let us ask of our Lord God for this child who has just been baptized, that when our Saviour comes in His glorious Majesty to judge the world, he who has this day been regenerated by water and the Holy Spirit, may be clothed upon with the vestments of salvation.

¶ Then all kneeling, they shall say:

Our Father, etc.

¶ Finally the Minister shall say:

Almighty God, our Heavenly Father, we beseech Thee that he who has now been baptized and clothed upon with Christ, and to whom Thou hast given the gift of the new birth, may journey through this world in a manner worthy of his Christian vocation and obtain in the world to come the inheritance of eternal life through Jesus Christ our Lord. *Amen.*

¶ And he may add on behalf of those present at the Baptism:

O, Christ, only-begotten Son of God, Who didst suffer the little ones to come to Thee, grant that we may be children in evil things, and that we may always obey Thy commandments; and since Thou hast declared that of such is the Kingdom of heaven, count us we pray Thee, among the number of Thy privileged ones; through Thy pity, O our God, Who art blessed, and livest, and governest all things, world without end. *Amen.*

¶ When this Office is used by itself, here may follow a hymn, then an address, then another hymn, and it shall be closed with any of the authorized Collects, and with the following Benediction:

The Grace of our Lord Jesus Christ, etc.

Note. The minister before the celebration of Baptism ought most carefully to assure himself that the child presented to him to receive it, has not been baptized. If there should be any doubt whether he may have been baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, the minister shall baptize him in the form above described, taking care to say in place of N. I baptize thee, etc., this, N. If thou hast not been baptized, I baptize thee, etc.

Another Note. In every celebration of Baptism, the congregation shall remain standing until the Lord's Prayer.

Another Note. In case of necessity, when he that is to be baptized is at the point of death, the minister may proceed to baptize him immediately, using before and after the Baptism, so much as he may deem opportune of the prayers of this office.

News and Notes

THE MAY issue of *The Spirit of Missions* has a sketch of the mission buildings at Anvik, Alaska, and the cross is there, not only surmounting the belfry of the little church, but also over the entrance to the sacristy. The group of buildings comprises the church, dwelling house, store house, school house, carpenter shop, and saw mill. The brave little outpost seems well equipped, but how lonesome it must be in winter! Let us remember our brethren nearest the pole, when the winter winds are moaning around our cheerful homes.

ARCTIC EXPEDITIONS have become so frequent of late years that we are growing accustomed to them, but a summer tourist excursion to the Arctic regions is something decidedly novel. Dr. Frederick Cook, the ethnologist of the first Peary Arctic expedition, has chartered the steam sealer "Newfoundland," for a cruise to Greenland, starting in June and returning in September. All summer long, Greenland is free of perilous ice as far north as Upernavik, and therefore the trip is a safe one. One of the objective points of interest will be the Grand Falls of Labrador, 300 feet high, and from two to three hundred feet wide. The party will then cross Davis Strait to Greenland, calling at Omenak Fjord and go northward through Melville Bay to Falcon Harbor, the present headquarters of Lieut. Peary. Such an excursion will certainly be attractive to many who seek "fresh fields and pastures new" for summer pleasuring.

THE WELSH DISESTABLISHMENT BILL was introduced into Parliament by Home Secretary Asquith, on April 26th. The date set for the bill to go into effect is Jan. 1, 1896. From that date all ecclesiastical corporations are to be dissolved and rights of patronage to cease. The Welsh bishops will cease to sit in the House of Lords and in the Convocation. The present income of the Church of Wales will be devoted to public purposes of various kinds, largely secular, such as the erection of public halls, hospitals, institutions for technical education, libraries, museums, dwellings for laborers, and the like. These features have evidently been put forth to dazzle the electors. It is a wholesale transfer of funds from the purposes for which they were given —in many cases quite recently—to other purposes, and proceeds squarely upon the perfectly untenable assumption that the Church was originally indebted to the State for its endowments.

PATRISTIC LITERATURE receives another addition in the discovery of a Latin translation of the Epistle of Clemens to the Corinthians. It was found in a *Liber sancti Johannis Baptistæ Florinensis Cenobii*, of the eleventh century, which was in the Belgian cloister Florennes, whence it was removed to the Seminary Library at Namur. The first complete copy of this Letter, containing the long lost chapters, was found in 1875 in the Constantinople Codex, from which the "Teaching of the Twelve Apostles" was taken by Bryennios. Later, a Syriac version was discovered in an Edessa MS. of the year 1170, now in the Cambridge Library. The Latin translation just come to light through the researches of the Benedictine monk, Germanus Morin, is entitled "*Sancti Clementis Romani ad Corinthios Epistolæ versio latina antiquissima.* It is thought to be a product of the African Church, and is considered a valuable find at the present time when the importance of the Latin versions of the Bible are being more fully appreciated than hitherto.

THE WELSH DISESTABLISHMENT BILL which has passed its first reading in the House of Commons, has aroused intense feeling throughout England. It often seems necessary that men should have something very definite before their eyes in order to realize the importance of a serious emergency. In this bill, they have something tangible, and are able to understand in a way impossible before just what the enemies of the Church mean by "disestablishment." Though it is not considered probable that the bill can be passed by the House of Commons at this session, it is, nevertheless, as *The Church Times* says, the embodiment of the radical plan. It is beginning to be clearly seen that the consummation of this plan, upon the principle which it asserts, will inevitably lead up to the disestablishment of the Church in the rest of England. We use the word "disestablishment" as it is used in this discussion. What is proposed is to take from the Church a large amount of its property, including the ownership of the cathedrals, and to appropriate the money to various secular uses. This property never was in the hands of the State, but was given by private individuals for the perpetual service of religion.

THE DEBATE in the recent Irish Church synod on the "Spanish Reformers," revealed the fact that a very large and uncompromising opposition exists to the proposed action of the Archbishop of Dublin with reference to bestowing the Episcopate upon a body which, clearly enough, cares for episcopacy only as giving them the moral and pecuniary support of those who will thus become their allies. In doctrine, they are Presbyterian, and they do not even profess anything more than a

preference for the episcopal form of government. There will be a serious question some day, if so-called "bishops" are to be set up for sects of this kind, whether they can be said, considering the conditions implied or involved, to have the character of Catholic bishops. It is possible that Archbishop Plunket may delay his trip to Spain in view of the strong dislike with which his course is regarded by a large section of Irish Church people. But there is a class of persons who will risk rending in pieces the Church to which their first loyalty is due, for the sake of the chimera of unity with some quite foreign and incongruous organization.

English Brief Mention

The death of the Rt. Rev. the Hon. John Thomas Pelham, late incumbent of the see of Norwich, is announced. He had held that office for thirty-six years when compelled, by the infirmities of age, to resign. ——The members of the Upper House of the Southern Convocation unanimously pledged themselves to resist the passing into law of the Welsh Disestablishment Bill.——The choir of Norwich Cathedral has been reopened with special ceremonies, after being closed for two years and a half for repairs. The ancient ruin, known as the seat of the Norman bishops, and dating from 1120, was used on the occasion.——A well-known Oxford clergyman has died in the person of the Rev. E. S. Ffoulkes. In 1855 he renounced his orders and entered the Roman Communion, but in 1870, he was reinstated as a priest of the English Church, by Bishop Wilberforce, and in 1878, was offered the benefice of St. Mary the Virgin, the University church. He was the author of numerous works: "Christendom's Divisions," "The Church's Creed or the Crown's Creed," etc., etc.——Bishop Smythies of Zanzibar, died of fever on board a steamer bound for Aden, and was buried at sea. He was appointed Bishop of Zanzibar in 1883.

Bishop Littlejohn's Anniversary Celebration

The celebration of the 25th anniversary of the consecration of Bishop Littlejohn, which was also the commemoration of the completion of 25 years of diocesan history in Long Island, was duly observed May 15th. The majestic cathedral of the Incarnation, thronged with a vast congregation, seemed to gain an added dignity for the august occasion. Over 6,000 people were estimated to be in attendance during the day. The services began with an early celebration of the Holy Communion at 7 o'clock, at which the venerable Bishop of Rhode Island was celebrant, assisted by Dean Cox. The cadets of St. Paul's School, the pupils of St. Mary's, their instructors, residents of Garden City, and attendants from Brooklyn and elsewhere in the diocese, made a congregation that well filled the cathedral at this early hour.

The next service was at 10 o'clock. A long procession, including the large choir under Dr. Woodcock, most of the clergy of the diocese, clerical guests from many other dioceses, and a large number of bishops, with their distinguished brother of Long Island, entered singing, "Jerusalem the Golden." The other music was: Introit, Ps. 101; *Kyrie* and *Credo*, Moir; hymn, "Rise, crowned with light, imperial Salem, rise;" offertory, "Let every soul be subject," by Stainer; *Sanctus* and *Benedictus qui venit*, by Moir; Eucharistic hymn 224, *Agnus Dei* and *Gloria in Excelsis*, by Moir; Psalm 150, Plainsong; Recessional hymn 490. The first address was by the Rev. Charles R. Baker, who presented the pastoral staff, which is a gift of the clergy, to be a permanent addition to the garniture of the cathedral. It is about six feet high, of solid silver, plated with gold and richly jewelled. On the obverse is the *Agnus Dei*, on the reverse, the Annunciation, finely decorated with the lily. High up on the staff are two clusters of niches, eight in each. The figure of our Lord occupies the central space. Around Him stand the four Evangelists, with statuettes also of SS. Peter, Paul, James, and John. In the upper canopy are SS. Clement and Athanasius, Greek Fathers; SS. Augustine and Ambrose, Latin Fathers; Bishop Bull and Richard Hooker representing the Anglican Communion, and Bishops Seabury and White representing the American Church The crook is jewelled with topaz, amethyst, and garnet, on both sides, and is divided into parts that it may be easily carried by the Bishop on his visitations. It was designed by John H. Buck, and was manufactured by the Gorham M'f'g. Co. To the words of presentation the Bishop made a brief but happily conceived response.

Addresses followed from the Rev. Morgan Dix, D. D., conveying the congratulations of the Standing Committee of the diocese of New York; from the Rev. Dr. Charles H. Hall, read by the Rev. C. B. Brewster, speaking for the Standing Committee of the diocese of Long Island; from the Rev. E. N. Potter, D. D., president of Hobart College, in behalf of the Church University Board of Regents; from the Rev. Spencer S. Roche, representing the educational interests of the diocese; from the Rev. Reese F. Alsop, D. D., archdeacon, representing the missionary activities and the archdeaconries; from the Rev. John G. Bacchus, D.D., speaking for the benevolent institutions and charitable work of the diocese; from the Rev. H. C. Swentzel, in behalf of the Sisterhood of St. John the Evangelist, of which he is chaplain; from the Hon. John A. King, who spoke for the cathedral corporation, and from Arthur B. Cooke, representing the Brotherhood of St. Andrew. To each of these the Bishop made a pertinent and forcible reply.

From an unknown donor, the cathedral has received a richly jewelled cross, which was first placed on the altar on this occasion. The marshal of the services was the Rev. Henry T. Scudder, who was assisted by the Rev. Messrs. Carter, McGuffey, Pendleton, and Moran. After luncheon the clergy and visitors attended at 3 o'clock a reception at the see house, where they were informally received by the Bishop and his family. These impressive and inspiring services closed the celebration in the see city.

The further celebration of Bishop Littlejohn's 25th anniversary was had on the evening of May 15th, in the church of the Messiah, Brooklyn. The service though long was grandly beautiful. The musical selections were entirely from Gounod, the large vested choir being led by Charles Walker, the organist. The mellow new chimes rang out a glad welcome to the congregation which filled the vast edifice in every available part. The procession was headed by the Cadets of Temperance of the church of the Messiah, Company 22 of the Red Cross Union, under St. Clair Hester, assistant marshal; the choir followed singing, "The Church's one Foundation," and the clergy and bishops led by the Rev. Geo. F. Breed, marshal, advanced next and filled the seats in the chancel and most of the nave. The rector, the Rev. Charles R. Baker, was assisted in the service by the Rev. Chauncey B. Brewster who intoned the prayers.

A carefully prepared paper entitled, "Historic Notes of the diocese of Long Island," was read by the Rev. Thomas Stafford Drowne, D. D., secretary of the diocese since its organization in 1868, and secretary of the Standing Committee since 1869. A congratulatory address on behalf of the laity was made by Mr. Alexander E. Orr, president of the New York Chamber of Commerce. It expressed in felicitous words, the respect and affection of the great body of the laity for the esteemed Diocesan who has reached the silver period of his administration, and the hope that any seeming neglect or indifference respecting the material interests of the diocese, which are so largely dependent on the provisions made by the laity, may not discourage, but rather increase the earnest appeals and solicitations of the clergy. The sermon was delivered by the Rt. Rev. Henry C. Potter, D.D., of New York, and was a masterly presentation of the wonderful growth of the Church in these recent years. To this discourse Bishop Littlejohn made a response in which he reviewed some of the leading features of diocesan history and discussed the philosophic principles which have guided the policy of his episcopate.

At St. Luke's church, Brooklyn, on the evening of May 16, in continuation of the celebration of the anniversary, a musical festival was held. Ten of the vested choirs of the city participated, being represented by their selected members, 350 choristers in all. They were supported by the fine organ of St. Luke's, an orchestra of 20 pieces, and a piano, all under the spirited and masterly direction of Henry E. Duncan, organist of Grace church. The rector, the Rev. H. C. Swentzel, was assisted by the Rev. Charles W. Homer who intoned the first part of the service, and by the Rev. Drs. Haskins and J. Carpenter Smith who read the lessons. A prelude, selections from Handel's "Judas Maccabeus," was played by J. E. Van Olinda, organist of St. Luke's. The processional hymn, No. 311, was sung to a tune composed expressly for this occasion by H. W. Parker, of Boston. Psalms 148, 149, and 150 were sung to a plain chant by choirs and congregation. *Nunc Dimittis* and *Magnificat* by Jos. C. Bridge, followed. Gounod's "Lovely appear," from "The Redemption," was then sung, the solo being taken by Master Meehan, whose voice is a very sweet and clear soprano. The Hallelujah chorus, by Handel, was given with very fine effect. In "Rise, crowned with light, imperial Salem, rise," sung to the Russian national tune, the congregation joined with the choirs with an inspiration of melody and strength that was thrilling. The feature of the evening was the festival *Te Deum* by Arthur Sullivan, occupying fifty minutes, and this wonderful composition was rendered with an effect that showed the careful culture which these gathered choirs had received. The choirs participating were: Cathedral of the Incarnation choir, W. H. Woodcock, Mus. D., organist and choirmaster; church of the Good Shepherd choir, Thos. W. MacDonough, organist and choirmaster; Grace church choir, H. E. Duncan, organist and choirmaster; St. Bartholomew's choir, Charles S. Yerbury, organist and choirmaster; St. Clement's choir, Henry E. Duncan, choirmaster, Conrad Poestkoke, organist; St. Luke's choir, J. E. Van Olinda, organist and choirmaster; St. Mark's choir, (E. D.), T. R. Phillips, organist and choirmaster; St. Mary's choir, H. G. Eskuche, organist and choirmaster; St. Paul's choir, C. A. Heinroth, organist and choirmaster; and St. Stephen's choir, Chas. F. Mason, organist and choirmaster. The cross borne in procession was that of St. Clement's church, which is the richest in construction and most beautiful in the American Church, unless the new one lately provided in Trinity, New York, be excepted. The choral procession was so long that the hymn of five stanzas was sung four times over before the Bishop reached his seat in the chancel.

On the evening of May 17th, in response to the invitation issued by the Church Club of Long Island, which is composed of about 500 laymen of the diocese, 3,000 persons assembled in the large rooms of the Art Association Building on Montague st., and were received by Bishop Littlejohn and the members of his family. The president of the club is Judge Augustus Van Wyck, the vice-president, A. Augustus Low, and the secretary, Fred'k. T. Aldridge. The arrangements perfected by these gentlemen and the large committee who assisted them were admirable in every respect. A very fine loan collection of paintings graced the walls of the various rooms. The Bishop, notwithstanding the severe strain of this three days' celebration, was in excellent spirits, and received the congratulations of the assembled guests with expressions of personal interest in each and all. All the parishes of the city and many of those more remote were represented by the ladies and gentlemen present. Refreshments were served and music at intervals enlivened the scene. A gold medal, having on the one side the likeness of the Bishop in profile relief, and on the other the coat of arms of the diocese, which had been struck off for this occasion by the Church Club, was presented by them to Mrs. Littlejohn. Copies of the medal in silver were sold for the benefit of St. Catharine's Hall.

This social reunion ended the jubilee of the diocese, which by its eminently successful issue has not only given expression to the Bishop of the loyalty of his flock, but has also been a revelation to the public of the remarkable growth of the Church in so brief a period, and its moral and intellectual hold over the best elements of popular life in this community.

Consecration of an Assistant Bishop for Virginia

On Wednesday, May 16th, the Rev. John Brockenbrough Newton, M. D., was duly consecrated a bishop, in Monumental church, Richmond, Va. Many of the ministers of the denominations were present, besides delegations from Dr. Newton's former parish, St. Luke's, Norfolk, and delegates to the council to assemble the next day. In the chancel were Bishops Whittle, Randolph, Jackson, Dudley, Peterkin, and Capers, and Drs. Carmichael and Mason, of Richmond. Dr. Newton was seated in the nave attended by Dr. Kinloch Nelson, of the Theological Seminary, Alexandria, and the Rev. G. W. Nelson, of Warrenton. Promptly at 10 A. M. the bishops entered the chancel from the vestry room, and the other clergy and delegates to the council entered the front door of the church, during the singing of "Onward, Christian soldiers." The service was begun by Dr. Mason, Dr. Carmichael reading the lessons, Bishop Capers, the Epistle, and Bishop Jackson, the Gospel. The sermon was preached by Bishop Dudley, from St. John xvii:21, "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." The subject was "Christian Unity." It was a masterly sermon, and a forceful plea for a united Church. He contended for a real union, not the "sentimental sham" which passes for such. Christ had prayed for an organic union, as He and the Father are one, and the Church could never triumph so long as it was torn by rivalry and antagonism. The question of Church unity was a living, practical question, and it meant not only one spirit, but one body. Unity did not mean uniformity, nor did it mean unanimity. Members of this unified Church might hold different opinions, have different degrees of ritual, and yet they could have the same cardinal belief, and recognize one Church government. To accomplish such a union, the Episcopal Church was willing to give up anything and everything of human ordering, but it must cling to the Scriptures, to the Creed, to the two Sacraments, and to the Historic Episcopate. In conclusion, the Bishop addressed a few earnest words to the Bishop-elect.

Dr. Newton was presented by Bishops Jackson and Capers. The Rev. Everard Meade, secretary of the diocese, read the certificate of election, Mr. L. M. Blackford, the credentials from the Standing Committee, and the Rev. B. M. Randolph, the order for Consecration from the Presiding Bishop. Dr. Newton, with much emotion, repeated the vow of conformity, and the Litany was said. The usual questions were propounded by Bishop Whittle, and answered, after which the Bishop elect was vested with the rest of the episcopal habit, and kneeling, the *Veni Creator Spiritus* was said over him. Each of the bishops present placed his hand on his head, Bishop Whittle saying, "Receive the Holy Ghost," etc. The newly consecrated Bishop

was then presented with a copy of the Bible, and received his commission.

At the Holy Communion, Bishop Whittle was the celebrant, assisted in the distribution by the other bishops. The music on the occasion was unusually fine. The Prayer Book used on this occasion was that used at the consecration of Bishops Meade and Moore. It was stolen during the war by a Federal soldier. Bishop McLaren, of Chicago, purchased it recently and sent it to Richmond so that it could be used on this occasion.

New York City

The will of the late Hon. John Jay, was filed in the Surrogate's office, Monday, May 14th. It provides for the publishing of the life of his distinguished father. The sum of $500 is bequeathed to the Parochial Parish Fund, to be held in trust for the parish church at Katonah.

The spring ordination was held by Bishop Potter on Trinity Sunday in Christ church. Graduates of the General Theological Seminary who had been during the latter part of the week in Ember-tide retreat with the Bishop at St. Philip's on the Highlands, were admitted to Holy Orders. The service was terminated with a celebration of the Holy Eucharist.

At the unveiling of the new monument to Christopher Columbus in Central Park, last Saturday, Bishop Potter made the opening prayer, and a number of prominent laymen of the Church took part, including Mr. Chauncey M. Depew, and Mr. Cornelius Vanderbilt. Letters were read from the Duke of Veragua and the Hon. Robert C. Winthrop, of Boston. The Spanish minister at Washington was present and made an address.

The election of officers of the Church Club for the ensuing year will take place Wednesday, May 30th. The nominating committee of the club has put in nomination the following gentlemen: for president, Wm. Ludlow Ogden; for vice-presidents, Messrs. Abram S Hewitt, R. Fulton Cutting, and John H. Glover; for secretary, Mr. John H. Cole; for treasurer, Mr. E. R. Satterlee. For members of the board of trustees for the term ending at the annual meeting of 1897, Messrs. John A. Beall, John Seeley Ward, Jr., and G. D. L. Harrison.

The annual dinner of the society of the alumni of St. Luke's Hospital, was held at the Hotel Savoy, Tuesday night, May 15, and was attended by many of the most prominent physicians in the city. Mr. Henry A. Oakley, president of the board of trustees, replied for the toast, "The relation of the managers to the medical staff." The Rev. Dr. George S. Baker responded for the "Hospital Administration;" Dr. Frank P. Kennicutt, for the "Medical Board;" Drs. R. W. Armiden and A. Rupp, for "Our Sister Societies;" Dr. C. L. Gibson, for "The ex-Interne."

At the church of the Archangel, the Rev. Ralph W. Kenyon has just passed his second anniversary as rector. On the second of May a reception was held in the Parish Hall. May 1, 1892, when Mr. Kenyon became rector, there was a floating debt of more than $3,000, and the parish credit was much impaired. To-day the debt is $1,589.11, of which $1,013 is owing the rector himself, thus showing a decrease of nearly $1500 in the two years, which have been ones of severest financial depression. There have been 29 adults and 88 children (117 in all) baptized, and 85 confirmed. Within the past months four probationers have been admitted into full membership in the Brotherhood of St. Andrew, and six probationers into the Daughters of the King.

The local assembly, of New York, of the Brotherhood of St. Andrew held its May meeting Friday evening, May 18th, at the parish house of the church of the Epiphany. The recent meeting of the Brotherhood at Utica was discussed at the afternoon sessions. Refreshments were later served. In the evening the topic for discussion was "Loyalty." Addresses were made by Mr. J. L. B. Johnson, of Grace church, on "Loyalty to the Brotherhood;" Mr. Carleton Montgomery, of Old Epiphany House, on "Loyalty to the Rector;" and Mr. Elliott Dangerfield, of the Brotherhood of St. Sebastian, parish of St. Mary the Virgin, on "Loyalty to the Church." General remarks followed, and the profitable session was brought to a close with an address from the Rev. Dr. Duffie, of the church of the Epiphany.

After giving careful consideration for some time to the selection of a Dean for Barnard College, a decision has just been reached by the trustees, resulting in the election of Miss Emily James Smith, who is at present holding the fellowship in Greek at the University of Chicago. Miss Smith is a daughter of Judge Smith, of Canandaigua, N. Y., who served on the Supreme Bench of the State for nearly 30 years. She was a student at Harvard Annex, and graduated A. B. at Bryn Mawr College in 1889. The following year she spent at Girton College, Oxford. Upon her return, she became a member of the faculty of Packer Collegiate Institute, Brooklyn, and remained there two years at the head of the Greek department. Last spring she went to the University of Chicago, where she takes the degree of Doctor of Philosophy in July next. Notwithstanding her professional duties, she has found time to give attention to literature, in which field she has won success. In 1892, Harper Bros. published her "Selections from Lucian," which was at once received with high commendation. The trustees and friends of Barnard College regard the appointment with great enthusiasm. They have long felt that the rapid growth of the college demanded the undivided attention of a dean who should be thoroughly equipped, not only to control the educational policy of the college, but to look after its many interests in every direction; to represent it socially, to stand for it in the community, and make it felt as a powerful force in the metropolis. The institution is the only one for the really higher education of women, in this vicinity. All who know the new dean are confident that she will make of the splendid opportunity all that the fondest admirers of the college could wish.

General Theological Seminary.—The annual dinner of the Alumni Association took place on Monday, May 14th, at 7 P. M., at the Columbia Cafe, New York. This association was founded in the early part of the century, and became a duly incorporated body in 1889, entitling it to hold property. Its records show that 1,096 graduates of the seminary have joined the association, and of these some 794 are living. It has also the honor of having more than one-fifth of the bishops of the American Church enrolled in its membership. Of this large number, comparatively few live near enough to attend the annual dinner, but in spite of this, and the fact that diocesan conventions were in session in two adjacent dioceses, a goodly company sat down to table. The Bishop of Delaware, who was present at considerable inconvenience to himself, presided most gracefully. After the Bishop's address of welcome, the Rev. Dr. Haskins, of the class of 1839, entertained the alumni with some interesting reminiscences of early seminary days; the Rev. Dr. Van Rensselaer, of the class of 1841, spoke enthusiastically for the Alumni Association; the Rev. Dr. Van de Water, of the class of 1879, made an eloquent plea for deeper and more thorough theological training; the Rev. J. H. Knowles, of the class of 1865, dealt ably with "The Church and Social Questions"; the Rev. H. C. Bishop, of the class of 1881, made a telling appeal for the work of the Church among the colored people. On Tuesday, at 10 A. M., in the seminary chapel, the essay was read by the Rev. W. W. Battershall, D. D. The business meeting followed in Sherred Hall at 11 A. M. An important change was adopted this year in the constitution, by which the association has now a permanent president. It is believed that this new arrangement will advance the interest of the organization, and make its work more effective, as its chairman will hold office for three years, and thus become more familiar with the detail of its business. The Rev. Dr. Van Rensselaer, class of 1841, was elected the first president. It is gratifying to learn that a branch association has been established in San Francisco, for members resident on the Pacific slope. It is hoped that other similar organizations may soon be formed in other parts of the country, which will arouse increased interest in the welfare of *Alma Mater*. The executive committee of the association has by resolution endorsed the effort of the class of 1893 to raise funds for the new refectory and gymnasium, and assure them of its hearty co-operation.

The class of 1869 held a re-union on Thursday in Commencement week. The Rev. Dr. Krans acted as Celebrant at the morning Celebration in the chapel, assisted by the Rev. Henry A. Dows. In the evening the class was most hospitably entertained at dinner at Mr. Dow's house, after which old memories were revived.

Philadelphia

A *musicale* was given on Wednesday afternoon, the 16th inst, and repeated in the evening at the parish building of the Italian mission, L' Emmanuello, for the benefit of the Fresh Air fund, and the indigent women and children of the mission. In addition to Rossini's "*Stabat Mater*," which was well rendered, there were exercises by the children and an exhibition of the phonograph.

The second musical service by the choral society of the church of the Saviour, was given on the evening of the 17th inst., at the church. A sacred cantata, entitled "Ruth", for four solo voices, chorus, and organ, was most acceptably rendered under the direction of Mr. Julius C. Bierck, organist and choirmaster. On Trinity Sunday, the vested choir of this church sang Sullivan's Communion service in D, and the anthem, "I am Alpha and Omega," by Sir John Stainer.

The annual re-union of the present and former inmates of the Church Home, Angora, took place on Friday, 18th inst., in the chapel of the home. The services were in charge of the Rev. Henry J. Rowland, chaplain, his assistant, the Rev. Edward James McHenry, and the Rev. Francis M. Taitt, of Chester. After a hymn sung by the 105 little inmates, and a brief service, a congratulatory address was delivered by the Rev. Mr. Taitt. The feature of the re-union was the Baptism by the Rev. Mr. Rowland, of an infant daughter of a former inmate.

On Saturday evening, 12th inst, at a special service held for the purpose in St. Clement's church, a complete set of new vestments, presented by the altar guild of that parish, were blessed by the Rev. A. B. Sharpe, rector, assisted by his curate, the Rev. G. T. Griffith, receiving a further benediction at the first Celebration on Whitsunday. They comprise an entire set of Eucharistic vestments in red, also a cope, all of exquisite workmanship; the embroidery is upon orphreys of dark blue damask. The centre piece of the chasuble is a dove, which is in the centre of a seven-pointed disk of gold, and in each point, there is set a jewel. All the vestments are lined with pale silvery-green silk.

To the congregations of the church of the Holy Apostles and the memorial chapel of the Holy Communion was announced, on the morning of Whitsunday, the resignation of the Rev. Dr. Charles D. Cooper, as rector of the parish. The only reason for the step is his age, he having attained his 80th birthday in November last, and the feeling that he is entitled to relief from the arduous duties of the position, although he is remarkably vigorous for one of his years. The vestry, with great regret, felt there was no other course for them to pursue than to accept his resignation, which they did, to take effect Oct. 1st, when he shall have completed 26 years of ministerial labor in this parish, in the meantime granting him leave of absence from June 1st, and making him rector *emeritus* for the remainder of his life. Until a successor shall have been duly chosen by the vestry, the assistant rector, the Rev. Henry S. Getz, has been requested to take charge of the spiritual affairs of the parish. Dr. Cooper was ordained by Bishop De Lancey, March 7, 1841. His first charge was at Mt. Morris, N Y., and his second, at St. Stephen's, Wilkes Barre, Pa.; thence he went to Trinity, Rochester, N. Y. In 1850, he became rector of St. Philip's church, this city, where he remained 18 years, and during that period, presented for Confirmation the largest class, over 200, in the history of the diocese. On severing his relations with that parish, he took charge of his last cure, the Holy Apostles.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The quarterly meeting of the North-eastern Deanery was held in Christ church, Waukegan, on May 16th and 17th. On Tuesday evening, addresses were made by the Rev. Mr. White Wilson, and the Rev. J. C. Sage. On Wednesday, there was a celebration of the Holy Communion at 10 A. M., followed by an address by the Rev. E. M. Stires, on the subject, "How to retain the older boys in the Church." The Rev. Jos. Rushton was elected chairman in the absence of the acting dean, the Rev. T. N. Morrison, who has just returned to the city, after a rest in the South, necessitated by ill health. The Rev. F. W. Keator acted as secretary *pro tem* in the place of the Rev. A. L. Williams, who was unable to be present. A report for the committee on the selection of speakers and topics for the meetings, was made by the Rev. John Rouse. The secretary was authorized to send a cablegram expressing the loving greeting of the deanery to the dean, the Rev. Dr. Locke, who is at present travelling in foreign lands. A resolution was adopted and placed on record, thanking Almighty God for the restoration of the acting dean to health after his illness. After the business session, Mr. Stires' paper was opened for a discussion, which was participated in by several of the clergy. The ladies of the parish entertained the clergy at luncheon at the rectory.

On Monday evening, May 13th, about 40 invited guests took dinner with the officers of the new Brotherhood House on the North Side. Brief addresses were made by the Rev. Messrs. F. W. Tomkins, E. M. Stires, and W. B Walker, and Messrs. Oliver and Houghteling. The guests availed themselves of a kind invitation to inspect the house, and were much pleased with all its appointments. Its home-like comfort will be a great blessing to young men without homes in this great city. It is hoped that similar houses may be opened on the south and west sides in the near future.

At the cathedral of SS. Peter and Paul, on Sunday morning, May 20th, the Bishop ordained to the diaconate, Messrs. N. B. Clinch, E. M. Thompson, and Albert B Whitcomb, of the Western Theological Seminary, and at the same time advanced to the priesthood, the Rev. J. O. O'Meara, formerly of Kentucky.

A complimentary dinner was given in honor of the gentlemen of Grace church choir, at the Lexington Hotel, Tuesday evening, May 15th, by some of the vestry and other friends of the parish. It was intended as a token of appreciation of the services of these gentlemen in the music of the church. Dinner was followed by an impromptu programme. The absent rector, Dr. Locke, was not forgotten, as a standing toast attested.

On Wednesday, May 16th, the Bishop visited Zion church, Freeport, and confirmed a class of 18. On the next morning the church was consecrated, the Bishop being Celebrant, and the Rev. W. C. De Witt preaching the sermon. The church was built during the rectorate of the Rev. Mr. De Witt. There was a considerable debt after its completion, which was entirely cancelled last Easter, and now the handsome stone church is entirely free from all indebtedness.

The meeting of the Northern Deanery was also held at this point on Thursday afternoon.

Mrs. W. W. Fairfield has made her gift to Emmanuel parish, Rockford, of the "Fairfield Memorial Parish House,"

more complete, by giving a permanent endowment of $7,000 for the care and maintenance of this, the most beautiful and complete parish building in the North-west. Dean Peabody and the congregation, at the annual parish meeting held on the 7th inst, showed their gratitude and appreciation to Mrs. Fairfield, by passing with a rising vote, a warm resolution of thanks for her generous deeds to the parish. The endowment is held by the trustees of the diocese, who will pay over the income to the treasurer of the parish, for the purpose named.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Bishop Paret removed last week from his residence on Madison ave., to "Highlands," his country residence, on the Joppa road, near Towson.

The Ascension season was celebrated at Memorial church, Sunday, May 6th, by a service of sacred song entitled, "The Heavenly King." It illustrated the "past—resurrection life, and ascension of our Lord," and consisted of hymns, anthems, and solos, arranged by Charles L. Hutchins.

WASHINGTON, D. C.—The first local assembly of the Maryland chapters of the Daughters of the King convened on May 9th in the church of the Ascension. The first session was devoted to organization and a discussion of various methods of work. Mrs. Davenport, president of the local council, presided. Mrs. Roome, of Baltimore, was the secretary. The morning session was attended by a large number of clergymen, rectors of the various churches in which the order has chapters. Bishop Paret was also present. Miss Griffith, in following the recommendation made to her by Bishop Paret, offered a resolution that a committee of three be appointed to confer with him on such subjects as may not be clearly understood, or in dispute. The resolution was intended to cover differences of opinion in regard to various details of the constitution. After some discussion, participated in by the Rev. Dr. Elliott and the Rev. Chas. C. Griffith, the resolution was adopted, and it was left to the president of the assembly to name the ladies. Each of the chapters was heard from by a report of its work, read by one of its delegates. An invitation to hold the next general convention in Baltimore will be extended to the central council by the Maryland council.

A large and enthusiastic meeting of clergy and laymen in the District of Columbia was held in St. John's parish hall recently. A society was organized and named "The Churchman's League of the District of Columbia." Its objects are "to stimulate the efforts of laymen in behalf of the Church; to develop larger and more comprehensive views of the interests and responsibilities of Churchmen; to foster an intelligent study of the doctrines and polity of the Church; to promote sociability among the clergy and laity of the different parishes; and to give voice when occasion shall require to the public opinion of Churchmen." It was earnestly emphasized that the lay element in the Church should be brought more prominently to the front. After discussion, a constitution was adopted, and the following permanent officers and executive committees were elected: Chief Justice Melville W. Fuller, president; Associate Justice Horace Gray, first vice-president; Secretary of the Navy, Hilary A. Herbert, second vice-president; Commissioner of the District of Columbia, Col. Geo. Truesdell, third vice-president; Edward F. Looker, secretary; and Wm. P. Young, treasurer. Executive committee: The third vice-president and the secretary, Melville Church, the Rev. Alex. Mackay Smith, D.D., Dr. F. S. Barbarin, the Rev. Randolph McKim, D.D., and the Rev. Alfred Harding.

WESTMINSTER.—Ascension parish celebrated the 50th anniversary of its organization on May 4th. Within two years after organization the congregation had built and paid for the church. Of the founders of the parish, only Mrs. Lucretia Van Bibber, Mrs. Catharine Shellman, and Col. Wm. P. Maulsby survive. The rector, the Rev. Jesse Higgins, conducted the services and preached.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Christ church, Oil City, was consecrated by the Bishop, May 12th. The Bishop and clergy were met at the door by the vestry, and together with the vested choir entered the church, singing the 24th Psalm. The request to consecrate the church was read by one of the wardens, Col. Greenfield, and the sentence of consecration by the rector, the Rev. J. H. B. Brooks. Morning Prayer was begun by the Rev. Mr. McLure, formerly assistant minister of the parish, and was shared by others of the clergy. The sermon was preached by the Rev. Morison Byllesby, upon the text, "Will God indeed dwell on the earth?" and emphasized the "immanence and yet the transcendence of God." Luncheon was provided by the ladies of the congregation at the house of a parishioner, and visitors from Titusville, Franklin, and other places, were entertained. Twenty-five candidates were confirmed at the Whitsuntide services.

The Northern Convocation met at the church of the Ascension, Bradford, May 8th and 9th. On Tuesday afternoon, he Higher Criticism was discussed. Admirable papers were presented, by Dr. Purdon, on "The Subject Defined;" by the Rev. Mr. Herron, on "The Higher Criticism as bearing on the records of the development of the Kingdom of God in the Old Testament;" and by the Rev. Mr. McCandless, on "The Higher Criticism as affecting the New Testament records." On Tuesday night the Bishop preached and confirmed eight candidates. On Wednesday morning, the Holy Communion was celebrated at 8, followed by Morning Prayer at 10, the sermon being by the Rev. Sidney Dealey, of Jamestown, N. Y., on the text, "Stand fast in the faith.' Afterwards, the subject of the Higher Criticism was further' discussed by all the clergy present. In the afternoon, there was a discussion on "The Weakness and Strength of the Revival System." At night, Evening Prayer was followed by addresses from the Bishop, and Messrs. Herron and Jefferson, on "The influence of Public Divine Worship on communicants and on the community at large." The convocation adjourned to meet next September at the church of the Holy Cross, North East, when the parish church will be consecrated.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

This diocese regrets to lose the service of the Rev. Dr. Van Antwerp, who has removed from Marshall to Tenafly, N. J., there to rest for awhile from his labors. As general missionary, as a member of the Standing Committee, and as beloved rector, he has been most faithful and helpful.

We are glad to note that the parish at Battle Creek is awaking to new life, through the ministration of its new rector, the Rev. Lewis Brown; 38 candidates were confirmed at the last visitation of the Bishop, which is believed to be the largest class ever presented for the rite in St. Thomas' church. In this parish was held the last semi-annual conference of the clergy, when most interesting discussions were had, and where the clergy were right royally entertained. The following were some of the subjects considered: "Church Societies;" "The Irish Church," a paper by the Rev. Dr. Fair, of Grand Rapids; "Ministerial influence with out the parish;" "Bible Study;" "Mission and Prayer;" "Aid from public funds to sectarian institutions."

West Missouri

Edw. Robt. Atwill, D.D., Bishop

The annual council convened in Grace church, Carthage, May 15th, and continued in session until the evening of the next day, when it adjourned to meet in Trinity, Kansas City, next year. The Holy Communion was celebrated the first day at 10 A. M., by the Bishop. The sermon was preached by the Rev. S. C. Gaynor, from the text, "Open thy mouth wide and I will fill it." In the evening a missionary meeting was held, at which the Rev. H. H. Morrill, the Rev. Dr. Cameron Mann, and the Rev. H. L. Foote, made addresses.

In the evening of the second day, a meeting was held in the interest of St. Andrew's Brotherhood, the Daughters of the King, and the Girls' Friendly Society; the Rev. Messrs. S. M. Holden, Robert Talbot, and A. B. Nicholas, being the speakers.

The Standing Committee was elected as follows: The Rev. Messrs. Cameron Mann, D. D., H. L. Foote, and Robt. Talbot; Messrs. J. D. Richardson, Jr., T. B. Tomb, and G. Lathrop.

The following are the members of the new Board of Missions: The Rev. Messrs. J. Stewart-Smith, A. Allen, and J. K. Dunn; Messrs. Kelly Brent, Wm. A. Remtry, and H. D. Ashley.

Mr. J. V.B. Ellard was re-elected secretary, as was Mr. W. B. Clarke, treasurer, and Mr. Wallace Pratt, chancellor of the diocese.

After the service at the church on Wednesday evening, the delegates and others attended a delightful reception at the home of Major H. H. Harding.

Connecticut

John Williams, D. D., LL.D., Bishop

The spring meeting of the Litchfield Archdeaconry was held in St. Paul's church, Woodbury, May 8th and 9th. On Tuesday, the brethren dined together in the local hotel, after which they adjourned to the rector's study. Before the meeting was formally opened, the book club elected as its director for the ensuing year, the Rev. F. B. Draper, who has had charge of it for the past year. The archdeacon reported that they hoped soon to begin work on the mission church at Norfolk. The old mission church at Southbury, a near-by village, in the New Haven archdeaconry, which has been closed for some time, was spoken of, but no action taken. It is hoped that before another year passes the Church services there may be renewed. The Rev. Mr. Bielby made a report concerning the Litchfield Archdeaconry Sunday school scholarship, and stated that the funds were on hand to pay it. It was voted to discontinue it for one year, and in its place to take two scholarships in Archdeacon Joyner's work in South Carolina. These scholarships are given by the Sunday schools of the county, each child offering five cents for the purpose, either in Advent or at some other convenient time. A report was read about the old Seabury House, where the first Bishop of the American Church was elected. It is now the property of the Society for Aged and Infirm Clergy, and very much in need of repair. It is proposed to put it in good order, and let some aged clergyman have it for a home. At the Wednesday session, the Rev. Mr. Smith, of Bridgewater, read a paper entitled, "How to reach the masses." The Rev. Mr. Barnett read a review of W. P. Du Bose's "Soteriology of the New Testament." On Tuesday evening, a missionary meeting was held in the parish church, and addresses made by Archdeacon George, and Archdeacon W. W. Kirkby, of Rye, N. Y. Wednesday morning, at 10 A. M., Archdeacon George, assisted by the rector of the parish, celebrated the Holy Communion. The Rev. Dr. Kirkby preached a very interesting sermon from Ps. cxxvi: 6.

WATERTOWN.—April 13th, the house of the Rev. J. F. Nichols, rector of Christ parish, was burned while he was out visiting among his parishioners, Mrs. Nichols also being away at the time. Though the rectory was not completely destroyed, $2,000 damage was done, and the rector lost many valuable papers, besides much of his furniture and many curios and keepsakes.

Newark

Thomas Alfred Starkey, D. D., Bishop

The 20th annual convention opened in Grace church, Orange, May 15th, with a celebration of the Holy Communion, Bishop Starkey being Celebrant. About 150 of the clergy and lay delegates of the diocese were present. Bishop Starkey read his annual address, quotations from which we shall give in our next issue. The following summary of official acts of the Bishop was read: Received from other dioceses, priests, 16, deacons, 1; ordinations: priests, 5, deacons, 1; dismissed to other dioceses: priests, 8; died, priests, 2; deposed: priests, 2; clergy of the diocese: Bishop, 1; priests, 101, deacons, 2; postulants, 4; candidates for priesthood, 7; clergy licensed temporarily, 4; lay readers licensed, 19; rector substituted, 1; new missions, 3; organized mission, 1; new churches opened, 2; corner-stones laid, 1; churches enlarged, 2; parish houses opened, 4; church and chapel furniture blessed, 2; notices of discipline received—priests deposed, 8; marriage solemnized, 1; Holy Communion celebrated, 19; sermons and addresses, 100; meetings attended, 58; Confirmations: private, 4, public, 1,101.

The Rev. John P. Appleton was elected secretary, and reappointed the Rev. John Keller as assistant.

Various committees were appointed.

The trustees of the Episcopal Fund reported total resources $7,056.45, including balance of $3,27[illegible].75; disbursements, $4,004.36; balance, $3,052.09. The total amount of the fund was reported as $68,980. In the missionary fund the amount was $13,600. The trustees of the Aged and Infirm clergy fund reported the fund as $31,749.48.

The report of Christ Hospital, Jersey City, was read by the Rev. George S. Bennitt. It showed $2,436 patients treated; total expense, $12,895 97. The treasurer reported receipts, including balance of $7,847.23; expenditures, $2,471.64; balance on hand, $5,375.59. A long discussion took place over the proposed amendment of ¶ 5, Section II, of Canon 6, of Title I, regarding the qualifications of voters at parish elections, but the whole matter was finally laid on the table.

The Rev. W. R. Jenvey, archdeacon of Jersey City, reported that St. John's church, Bayonne, had reduced its debt to $5,000.

The Rev. Milledge Walker, archdeacon of Newark, gave a careful review of the missions in the archdeaconry. He closed with an appeal for greater earnestness in the mission field, advocating the appointment of a travelling missionary with a horse, to conduct occasional services in the outlying districts.

The report of the missionary board was presented by the Rev. Alexander Mann. The treasurer reported receipts of $3,910.98, and expenditures of $3,860.40. Special contributions have been made of about $600. There have been twelve missions maintained during the year. Pledges to make up a deficiency of about $300 in the board, were made to the amount of $380.50.

The matter of appropriations was referred to the Board of Missions, with instructions to submit next year a well-digested plan of apportionment.

A Board of Missions was chosen as follows:

The Rev. George S. Bennitt, president; the Rev. Alexander Mann, secretary; the Rev. Messrs. Benjamin Brewster, Frank B. Reazor, Thomas W. Nickerson, Jr., and F. B. Carter; Messrs. Delancey Cleveland, George F. Wylie, George G. Frelinghuysen, James M. Erskine, Richard Stevens, and Robert A. Hewitt.

The Rev. Mr. Bennitt offered a resolution, which was adopted, that the suggestion contained in the report of the archdeacon of Newark, (*i. e.*, general missionary appointment), be referred to the Board of Missions for its consideration.

A committee on episcopal residence was appointed.

The Standing Committee was re-elected: The Rev. Drs. Merritt and Holley, the Rev. Messrs. W. R. Jenvey and N. Barrows; Messrs. Henry Hayes, F. W. Stevens, Edwin

Stevens, and Alfred Mills. Treasurer, Mr. Henry Hayes; registrar, D. Smith Wood.

On motion, a committee was appointed to report to next year's convention, on the changes in the Constitution of the Church. That part of the Bishop's address relating to *ex officio* membership in the convention, was by motion referred to the committee on Constitution and Canons.

After prayers and benediction, the convention stood adjourned *sine die*.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Whipple and Dr. Kedney arrived home from their winter quarters in Florida in good health.

The Rev. C. H. Remington, of West Duluth, has been appointed assistant priest at St. Mark's church, Minneapolis. St. Paul's church, Duluth, presented the largest class for confirmation this year; it numbered 46.

The Rev. C. S. Ware has resigned his charge at Luverne, and gone to Bolivar, Tenn. The Rev. T. W. White, of Ashland, Wis., has been appointed as his successor.

St. Thomas' church, Warsaw, is to have a vested choir of 24 voices, organized by the rector, the Rev. Wm. Tuson.

Bishop Gilbert has appointed Mr. Israel Bergstrom, late Baptist minister, now preparing for Orders, to take charge of the Swedish work in Litchfield and Cokato, *vice* the Rev. Mr. Andrew, who has become assistant priest at St. Angarius', Minneapolis.

Parishoners of St. Paul's church tendered a reception to their newly appointed rector, the Rev. F. T. Webb.

A handsome brass altar cross was presented to St. Mark's church, Lake City, on Easter day, by the Hon. H. A. Young.

Ascension church, Stillwater, by the will of Mrs. G. T. King received the following gifts: $300 for a new chancel window; $150 for pew cushions; a solid silver alms bason; and $100 annually for charities.

A handsome pipe organ, costing $1,300, has just been placed in St. John's church, Mankato.

Calvary church, St. James', raised the rector's stipend $100. Mr. J. D. Parker presented the church with a furnace and new choir desk; Mr. and Mrs. Ashley presented altar, lectern, and prayer desk hangings, and a pair of brass memorial altar vases; Mr. L. C. Miller, a handsome Rochester chancel lamp.

Bishop Whipple visited St. Luke's church, Hastings, the Rev. J. M. V. King, rector, on Tuesday evening, May 8th, and administered the apostolic rite of Confirmation to a class of 12, eight being young men and four young women. This is the second class presented in this parish within three months, the total number being 39, 26 males and 13 females. On Wednesday morning the Bishop administered the Holy Communion, assisted by the Rev. Wm. C. Pope, of St. Paul's, and preached.

WABASHA.—The Rev. Horace Hills entered into rest March 21st. Mr. Hills came into the Church from Presbyterianism April, 1842, and received ordination at St. George's church, New York, along with two other Presbyterian ministers. He filled charges in Michigan, Connecticut, and New Jersey. In 1863 he became rector of Ascension church, Stillwater, Minn.; in 1872 he was appointed rector of Grace church, Wabasha; in 1877, on account of failing health, he relinquished his charge, but continued to reside in Wabasha until the Master called him home to his well-earned rest. He was a brother of the late Rev. Geo. Morgan Hills, D.D., of Burlington, N. Y., a priest of the Church.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The 57th annual council was held in the new Christ church, Rochester, on Tuesday and Wednesday in Whitsunday-week, Bishop Coxe presiding. The Rev. Chas. W. Hayes, D.D., was re-elected secretary, and on his nomination the Rev. C. H. Bragdon was made his assistant. The Bishop, in his address, laid special emphasis upon the necessity of definite action in the matter of the Episcopate Fund in view of the fact that the diocese "may be called at any time to the election of another bishop, and such a proceeding could not properly be entered upon without provision for his support, such as, in all decency, ought to be prepared beforehand."

A message of congratulation was sent by wire to Bishop Littlejohn, who was at that time celebrating the 25th anniversary of his episcopate.

Offerings for diocesan missions for the eight months of the conciliar year from the several deaneries were reported as follows: Deanery of Geneva, $700.84, of Rochester, $841.02, of Batavia, $644.63, of Buffalo, $1,819.48; total, $4,005.97.

Mr. C. H. Amsden was re elected treasurer of the diocese. The following were elected the Standing Committee: The Rev. Messrs. Walter North, C. F. J. Wrigley, A. M. Sherman, and J. H. Dennis; Messrs. W. H. Walker, G. B. Worthington H. R. Hopkins, and R. L. Howard.

An interesting feature of the council was the farewell said to the Rev. Elijah J. Edson, who goes from the diocese to missionary work at Point Hope, Alaska. The Bishop desired the council to suspend business, and invoke the Divine blessing on the departing brother. After offering prayer, the Bishop laid his hand upon Mr. Edson, kneeling before him at the fauld stool, and in voice broken with emotion, and with tears, pronounced the benediction. A few moments of deep silence ensued. Everybody in the spacious church was touched by the tender pathos of the moment.

A resolution of congratulation was tendered to Dr. E. N. Potter, on the completion of the 10th anniversary of his presidency of Hobart College.

The report brought in by the Rev. Dr. Nelson from the special committee for the increase of the Episcopate Fund, stated that the suggestion in the Bishop's address with regard to wealthy members of the Church giving now what they might intend to leave by legacy, should be carried out, the donors acting as executors over their gifts. The report urged the necessity of raising at least $150,000. It also suggested that the special committee should act as an aggressive body, and that it should be ready to act with the trustees of the Episcopate Fund when called upon.

After the customary resolution of thanks, and suitable devotions, the council adjourned *sine die*.

ROCHESTER.—The future of the mission church of the Ascension, the Rev. Geo. T. LeBoutillier, rector, is bright with promise, situated as it is on Lake View Hill and in the midst of a rapidly growing neighborhood. Through the efforts of its enterprising vestry, the walls have been newly tinted, new vestibule door put in, and pews have been given by Christ church. A handsome solid silver receiving basin has recently been donated by a lady of Rochester, and inscribed "Ely Memorial." Mrs. Wm. E. Darrow has presented to the mission a white marble font, made by Geissler, of New York, together with font cover in raised work and a brass font ewer, all in memory of her late husband. The appearance of the chancel has been greatly improved by a very appropriate dossel presented by the Ladies' Aid Society. At Easter $150 was contributed to remove some indebtedness.

BUFFALO.—On St. Mark's Day was observed the anniversary of the laying of the corner-stone of St. Stephen's church. Appropriate services were conducted by Dean Bragdon, and the sermon was preached by the Rev. N. S. Stephens, curate of St. Paul's.

The Rev. Chas. H. Smith and wife are spending two months on the Pacific coast. The Rev. Geo. A. Harvey is acting as *locum tenens* for Mr. Smith at St. James' and the East Side missions.

Two thousand children and teachers were assembled in St. Paul's on Whitsunday at 3:30 P. M. These represented the Buffalo Church Sunday School League and this was the first annual public celebration of the league. The Sunday schools of St. Paul's, St. Barnabas, St. James, and its missions, St. Matthew's, Trinity, Good Shepherd, Ascension, St. John's, St. Luke's, St. Mary's, St. Andrew's, St. Stephen's, and All Saints, were represented by large delegations, completely filling the spacious church. The rectors of the parishes mentioned were in the chancel, together with the Rev. Wm. S. Langford, D. D., the enthusiastic secretary of the Board of Missions. After a short form of Evening Prayer, a brief introductory address was made by the president of the league, the Rev. G. H. Gaviller, rector of All Saints, and then after the singing of a hymn, Dr. Langford addressed the Sunday schools in his usual bright encouraging manner. The singing of the hymns by so many children led by St. Paul's choir, was a noticeable feature of the service, particularly the stirring strains of "Jesus shall reign," etc. The occasion was one long to be remembered by the Sunday school children of Buffalo.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Letters received from the Bishop indicate that he is enjoying his trip abroad. He was present at the 240th festival of the Sons of the Clergy, held on April 25th, in St. Paul's cathedral, London, and at the banquet in connection with the event, he was given a seat of honor with the Archbishop of Canterbury, the Bishop of London, the Lord Mayor, and other dignitaries.

On the evening of Ascension Day, the mixed vested choirs of Trinity, Grace, and St. John's churches, Syracuse, sang a festival service in Trinity church, a large congregation being present. Evening Prayer was intoned by the Rev. W. De L. Wilson and the Rev. Herbert G. Coddington, the rector, the Rev. Robert Hudson, Ph.D., reading the lessons. The Psalms and canticles were sung to chants. Charles W. A. Ball, organist of Trinity, acted as precentor, the organ accompaniments being furnished by Miss Anna L. Barton, of St. John's, and Arthur Eltinge, of Grace church. Three anthems were sung, viz., "I waited patiently for the Lord," by Berthold Tours; "Oh, God, who hast prepared," by Gaul; and "The sun shall be no more thy light," by H. H. Woodward. There already exists "The Vested Male Choir Guild," of the diocese, and there is reason to believe that a new guild, composed of the choirs of mixed voices, will soon be organized. That there is room for such a guild is evident, and that it could hold its own with the older guild was proved by the smooth and artistic rendering of the first service.

The vested male choirs of St. Paul's cathedral, Syracuse, and of the church of the Evangelist, Oswego, sang a festival service in the latter church, on the evening of Ascension Day, the Rev. H. R. Fuller, organist of St. Paul's, leading, and Mrs. C. J. Mattison, of the church of the Evangelists, playing the organ. A special sermon was preached by the rector, the Rev. A. G. E. Jenner, and in the congregation was the Oswego Division No. 21, U. R., and Dirigo Lodge, No. 249, K. of P.

The regular semi-annual meeting of the 4th district convocation was held in Zion church, Fulton, the Rev. H. M. Clarke, Ph.D., rector, May 8 and 9. On Tuesday, after Evening Prayer, the dean, the Rev. P. N. Meade, made his report, and addresses on mission work in city and country were given by the Rev. J. M. Clark, D. D., the Rev. G. L. Neide, and the Rev. W. DeL. Wilson. Wednesday morning, the dean celebrated the Holy Communion, and the Rev. J. S. Reed preached on the duty of doing missionary work. The business meetings were largely given to the discussion of certain amendments to the tenth diocesan canon proposed by the 2d convocation. Fifteen clergymen and a few lay delegates were present.

The Woman's Auxiliary of the district held a meeting at the same place on Wednesday, Mrs. S. G. Fuller presiding. Reports were made, and the following officers elected; President, Mrs. S. G. Fuller; secretary, Mrs. M. M.. White; treasurer, Mrs. S. J. Keller. Miss Louise S. Henry, the district superintendent of the Junior Auxiliary, gave the annual report of that organization, showing that $446 had been contributed in money or boxes during the year; a gain of $120 over the previous year.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

On Monday, May 14th, Bishop Peterkin consecrated the church of the Messiah, Alderson, the corner-stone of which was laid in 1884. He will also consecrate Trinity church, Huntington, which has been freed from debt. The Bishop visited the parish Sunday, April 22nd, and confirmed a class of 11 persons.

The Rev. Jno. S. Lightbourne, deacon, assistant minister of Trinity church, Huntington, has been called to the charge of a parish in Bermuda. He will probably be ordained priest within a few weeks, and will accept the call. His father and grandfather were the previous rectors.

On account of the failure of the oil springs at Volcano, the town has died out, and the church building there is to be removed. An effort is being made to raise the requisite funds to secure it for Kenova. It will cost $500 to remove it.

On Sunday, May 6th, Bishop Peterkin visited St. David's church, Powellton, and confirmed 6 persons. The service was choral. The same afternoon the Bishop went to Mt. Carbon, where he confirmed two, and then to Montgomery, where he confirmed eight, in the evening.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Exactly 1,597 members of the Girls' Friendly Society marched to Trinity church for their annual service on the evening of May 16. The clerical marshals were the Rev. Messrs. C. H. Brent and G. A. Strong, assisted by Miss Whipple. The processional was "We march, we march to victory." The Rev. Dr. Vinton and the Rev. Messrs. C. T. Whittemore and D. D. Addison, took part in the service. The Bishop of the diocese made an address and the Rev. J. O. S. Huntington, O.H.C. preached from the text, "Bear ye one another's burdens, and so fulfil the law of Christ." The informal reception and tea was held at 5:30 at the Grundmann studios.

New Jersey

John Scarborough, D.D., Bishop

VINCENTOWN.—A special service of benediction was held by the Bishop in Trinity church, on Thursday, May 10th. Dean Perkens and the Rev. Martin Aigner made addresses of congratulation. The interior of the church has been beautified, and the chancel furnished in solid oak, as a memorial of the late Messrs. A. J. Drexel and Geo. W. Childs.

ATLANTIC CITY.—The new church of the Ascension, the Rev. J. H. Townsend, rector, was opened for Divine service on Whitsunday, though not quite finished, nor entirely free of debt. Before the close of the summer season, it will be consecrated. The new building stands on the corner of Kentucky and Pacific aves., 115 ft. x 75 ft., and will comfortably seat 1,000 persons. It is built of red brick, pebble dashed, with terra cotta trimmings, and is in the Spanish Renaissance style, the architects being Lindlay Johnson & Co., of Philadelphia. The tower, which is imposing and is surmounted by a dome and cross, is, with the chimes which are to be placed there, the gifts of Mr. Frederick Hemsin, of the Hotel Brighton, Atlantic City, in memory of his parents, his mother being a daughter of the late Bishop Onderdonk. The altar, the gift of a Philadelphia lady, is in memory of

the late Bishop Odenheimer, of New Jersey, and the reredos from the same hand, a memorial of Bishop G. W. Doane, the second Bishop of New Jersey.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Valley of Virginia Convocation held their spring meeting in Emmanuel church, Harrisonburg, April 24, the dean, the Rev. N. P. Dame, preaching the opening sermon. On Wednesday morning the convocation sermon was preached by the Rev. W. L. Gravatt. In the afternoon there was a discussion on Pastoral Visiting, and in the evening the dean made an address in which he gave in detail an account of his work in Winchester among men degraded by the liquor habit. Services were held daily, morning and evening, and the attendance considering all things was extremely good.

Friday, May 4th, the corner-stone of the new St. Paul's church, Hanover Court House, was laid by the Masonic fraternity. The Rev. Dr. Carmichael, rector of St. Paul's church, Richmond, delivered an eloquent address. The new church will be a frame building 32 x 50, gothic in design and replaces the church destroyed by fire last Christmas.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Thursday, April 24, Bishop Randolph visited Lynnhaven parish, Princess Anne Co., and confirmed one candidate. The parish is yet without a rector.

On Monday, May 7, the Bishop visited St. John's church, Bedford City, and confirmed 16 persons. The Rev. Dr. McBryde, of Lexington, had previously held a week's mission, preaching at both morning and evening services. The following day he visited St. John's church, Roanoke, in the morning confirming seven, and at night, Christ church, confirming ten. He then visited Trinity church, Rocky Mount, where he confirmed 18.

The Rev. George W. Dame, rector of Camden parish, who a short time ago resigned conditionally, has now done so totally. The vestry, in accepting the same, notified Dr. Dame that he had been elected rector *emeritus*, and an ample annuity would be given him for the balance of his life. When Mr. Dame took charge of this parish, over 50 years ago, it scarcely had an existence. He leaves it one of the strongest in the diocese, and with one of its churches, Epiphany, Danville, scarcely equalled for beauty.

The Petersburg convocation met at Emmanuel church, Wakefield, May 1, devoting three days to the work of the convocation. Daily morning and evening services were held with large congregations. The reports on mission work show that the various churches within the bounds of the convocation were making strenuous efforts to keep up with the demands upon them. Appointments were made for the holding of Associations during the summer months at the different churches.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 77th diocesan convention met in the Cathedral, in Cleveland, on Tuesday, May 15th. The sermon was preached by the Rev. W. C. Hopkins, from Rev. vii:8, on the key of Christ, and taught that all problems in life, personal, social, political, religious, and secular, can be solved only so far as men use that key, which stands for the thought, the method, the spirit, the Church of Christ. It closed with a brief reference to the Rev. Dr. B. M. Burridge, whose funeral in his church, St. Mark's, Toledo, had just been attended by many members of the convention. The musical part of the service was finely rendered, St. Mary's and Trinity choirs uniting.

The Rev. J. W. Sykes, of Toledo, offered resolutions, recognizing that the power of mission over the clergy resided in the episcopate; that the Bishop of this diocese, with the Missionary Board, ought to have that power, and that a committee should be appointed to report to the next convention such changes in the canons, as it adopted, would restore said power to the Bishop. The discussion of the subject occupied nearly half of Wednesday, and elicited very great interest. Among the speakers, the Rev. W. C. Hopkins, the Rev. J. W. Sykes, the Rev. Dr. A. C. McCabe, and the Rev. J. C. Taylor, advocated the reform; and the Rev. Dr. C. S. Bates and the Rev. J. G. Shackelford opposed it. The discussion was resumed at a late hour on Thursday, but time failing to reach a conclusion the matter goes over to the next convention.

The Bishop's address reported 10 postulants; 14 candidates for Holy Orders; 5 deacons and 10 priests ordained; 10 clergymen received, and about the same number dismissed; 33 lay readers; 21 clergymen deposed in all the dioceses, nearly all for causes not affecting the moral character; 1 deacon deposed in this diocese, not for any reason discreditable to him; 4 corner-stones laid; 5 benedictions of churches, church furniture, and homes the Bishop's lectures in New York before the Church Club, his Bedell lectures on "The Witness of the Church to pure Christianity," his addresses elsewhere on the Prayer Book, and before the colored people in Washington. He has preached 308 sermons; made 62 visitations with Confirmations, being 96 visitations in all; confirmed 1,182, being over 200 more than during any previous year; baptized 10; married 2 couples, and buried 5.

The Bishop showed how the cathedral is gradually developing. Mrs. Rhinelander King, of New York, has provided means for building the chapter house. The cathedral clergy do much missionary work. The Church Home for aged women, maintained for 40 years by Trinity church, Cleveland, is now turned over to the whole diocese, and is administered by the Sisters of the Holy Nativity. He asked for $125,000 for Kenyon College, and mentioned the grand Mather memorial fund of $56,000 given to the diocese since last convention, in honor of the late Mr. S. Mather.

The Standing Committee of last year was re-elected, viz: The Rev. C. S. Bates, president; the Rev. E. W. Worthington, secretary; the Rev. F. B. Avery, Messrs. F. B. Swayne, and Thos. M. Sloane.

Mr. John Thomas was re-elected treasurer, and the Rev. E. W. Worthington, secretary.

Deputies to the General Convention: The Rev. Messrs. E. W. Worthington, C. D. Williams, W. N. Brown, F. M. Hall; Messrs. J. B. Brown, J. R. Dunn, U. L. Marvin, Thos. M. Sloane.

The Missionary Committee are: For the Cleveland convocation: The Rev. C. S. Bates, D. D., Mr. C. C. Bolton; for the Central convocation: The Rev. B. L. Kemp, Mr. J. G. Brown; for the Northeast convocation: The Rev. A. C. McCabe, Ph. D., Mr. J. M. Reno; for the Northwest convocation: The Rev. J. W. Sykes, Mr. T. M. Sloane. Members at large: The Rev. Charles Scadding, Mr. W. S. Mather, Mr. C. F. Curtiss.

The Board of Missions reported 35 missions receiving from $100 to $600 per year. All the missionaries are paid in full, their number having increased threefold since the present Bishop began his labors in the diocese. There remain 8 vacancies, nearly all of these are among the least promising places. The total raised for diocesan missions the past year, was $8,505, a larger sum than ever before. The Missionary Board proposed some important changes which were all endorsed by the convention. At present, 35 missionaries are serving 47 points. Under the proposed changes, 26 can serve 50 places for $6,800, and many of these will be self-supporting in five years.

The archdeacon reported that he had visited 64 places, from one to ten times each, made 161 visits, preached 146 sermons, held 102 services, baptized, 30, presented 44 for Confirmation, married 2 couples, had 1 funeral, attended 6 convocations, laid 1 corner-stone, blessed 1 rectory, travelled 15,730 miles, did the work of secretary of 3 diocesan departments, wrote 1,500 letters and 500 postal cards, and felt satisfied that the field was altogether too large for one archdeacon thoroughly to serve.

Gambier reported total assets of $575,335, of which a large part was unproductive. Total income, $21,015; expenses, $27,823, leaving a serious deficit. To meet this, an increased endowment of $100,000 is asked. The institutions at Gambier's are otherwise wonderfully prosperous. All departments are well manned and patronized, and the advance during the last ten years is so marked as to promise a good future.

The Finance Committee reported all claims on the diocesan fund fully paid, with $200 cash balance. The total needed is $5,900. Mr. D.L. King had raised $3,735 additional for the Episcopal Endowment.

Treasurer's report—Mr. John Thomas: Total received, $6,705.49; paid, $6,499.63. Education Society: Total received, $3,950.15. The invested funds of the Ohio Society, for the relief of the widows and orphans of clergymen, have increased $2,010 during the year.

Resolutions were offered by the Rev. H. D. Cone, and urged in a paper read by the Rev. W. C. Hopkins, asking for a division of the diocese, and a committee to consider the matter and report to the next convention. The diocese raises now per year, over three times the amount raised by the undivided diocese of Ohio previous to the first division, and has more than 25 times as much in invested funds, and as yet there are 14 counties untouched by the Church, and 20 with one weak mission in each. But as the Bishop thinks the time has not yet come for action, the resolutions were voted down.

Thus ended a convention of unusual interest, and one that registered encouraging growth.

A conference of Church workers among the deaf of England, Scotland, and Ireland, will be held in the latter part of July at Blackburn, Eng. The Rev. A. W. Mann has been invited to read a paper on Church work in the middle-western portion of the United States. He hopes that the way will open for him to go.

TOLEDO.—The first meeting of the newly-elected vestry of Trinity church, was held on Friday, May 11th, when the rector, the Rev. Charles Scadding, presented full reports of work done by all the organizations during the year. Although situated in the heart of the business part of Toledo, and notwithstanding the fact that many liberal contributors have been lost to the parish through death and removal, the church is still holding its own, and the attendance at the services is steadily increasing. The communicants number 440. The Easter offering amounted to $4,035.27. In addition to this, the various parochial societies have raised during the winter, $2,600 for the special work of the Church. It is expected that during another winter enough money will be raised to pay for the re-decorating and re-lighting of the interior, handsome designs for which have already been submitted by Mr. J. N. Stent of New York. Vigorous efforts are being made to endow the church, that it may always be able to carry on the noble work it is now doing. Trinity Sunday in each year is set apart as "Endowment Sunday," when a special sermon is preached on the subject, and the offertory given to the fund. This year the sermon will be by the Rt. Rev. E. R. Atwill, D. D., Bishop of West Missouri, a former rector.

Indiana

David E. Knickerbacker, D. D., Bishop

On Whitsunday at 5 P. M., Bishop Knickerbacker administered Confirmation to two members of St Alban's deaf-mute mission.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bish( )
Thos. F. Gailor, D.D., Assistant-Bish( )

NASHVILLE.—Rogation Sunday was observed by the church of the Advent in a truly fitting manner. The old custom of beating the bounds of the parish was revived, and the rector, the Rev. Geo. F. Degen, with the surpliced choir of men and boys held the services of song and praise at the north, south, east, and western limits of the city, thus showing that the Church asserts her claim to the city as the heritage from the peopling of these shores first by Churchmen. Ascension day was observed by this parish as one of the great festivals.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The 28th annual convention of the diocese assembled in the crypt of the cathedral, Garden City, at 10 A. M. May 16th. Organization was completed by the election of the Rev. T. S. Drowne, D.D., secretary, the Rev. E. D. Cooper, D.D., assistant secretary, and Wm. H. Male, treasurer. On motion of the Rev. C. R. Baker, seconded by John A. King, a resolution of thanks to the secretary for 25 years of faithful service was passed by a standing vote. A similar resolution was passed, on motion of the Rev. Dr. J. A. Darlington, in favor of the assistant secretary, who has served equally long. The usual standing committees were appointed. Three churches were, by separate vote, admitted into union with the convention, viz., All Saints', Bayside, church of the Epiphany, Brooklyn, and St. Michael's, Brooklyn. The Rev. C. B. Brewster, reporting from the committee on the 25th anniversary, announced that the total amount so far secured toward the increase of the Episcopal Fund is $21,654, and stated that it is expected this will be advanced to $25,000, making a thousand for each year.

The convention voted unanimously that a vacation from the duties of his office for one year be tendered the Bishop, to begin at his convenience.

Mr. Lyman R. Greene, treasurer of the Missionary Committee, reported a balance of $225 in the treasury. Mr. Wm. M. Male reported that the principal of the Aged and Infirm Clergy Fund now amounts to $86,300, and will be increased $5,000 as soon as a legacy for that amount is received. He made the gratifying statement that never in the 25 years of diocesan history has the financial condition of the diocese been as satisfactory as it is at present.

Archdeacon Morrison reported the missionary work. In the two archdeaconries of Brooklyn there are 10 churches and missions under care, all of which are advancing to vigorous life. The archdeaconry of Queens has twelve missions, and a balance on hand of $475, and the archdeaconry of Suffolk has 7 missions.

Resolution commemorative of the late Rev. Melville Boyd was adopted, and a resolution of sympathy with the Rev. Dr. C. H. Hall in his continued illness was carried. On motion of W. G. Low, it was voted to refer to a committee with power the proposition to appropriate to diocesan purposes and the uses of the Church Club, the former episcopal residence in Remsen st. On suggestion of Mr. Alex. E. Orr, a committee, consisting of Wm. Floyd Jones, Wm. Nicoll, and Edwin A. Beers, was appointed to audit regularly the various funds of the diocese.

At the afternoon session, the ecclesiastical court was reappointed, and the vacancy on the committee, having in charge the aged and infirm clergy fund, caused by the death of Henry P. Morgan, was filled by the appointment of N. Pendleton Schenck. Election was then held, resulting in choice for Standing Committee the Rev. T. Stafford Drowne, D.D., and the Hon. Augustus Van Wyck, to hold for four years. Also for the Missionary Committee, the Revs. A. E. Bunn and Lindsay Parker, Ph. D., and Messrs. Lyman R. Greene and S. D. C. Van Bokkelen. Dr. A. Fairbain was elected delegate to the Missionary Council.

BROOKLYN.—Two or three years back, St. Mark's church, Adelphi st., the Rev. Spencer S. Roche, rector, erected a fine parish house, and also rebuilt the church edifice. Some debt was incurred, but at Easter, the offerings to be applied

towards liquidation amounted to $4,000, with prospect that this sum will be advanced to $5,000 by July 1, when the reduction is to be made. At this rate, in four or five years, the church property will again be clear. The rector of St. Mark's is head of the Committee on Education, and one of the examining chaplains.

Christ church, Clinton st., was visited by the Bishop, April 5, and 32 persons were confirmed, who were presented by the rector, the Rev. Arthur B. Kinsolving. Later, on the same occasion, 34 were confirmed at the chapel, making 66 for the parish. Of the 32 confirmed at the church, seven were Italians from St. Margaret's mission, which Christ church largely aids. There is a very gratifying growth in all the work of this vigorous parish. The chapel Sunday school has 970 pupils, and its congregations are large, gathered from a neighborhood that greatly needs the instruction and refining influence of the Church. At Easter, a special offering was taken in the parish church for this chapel work, and $2,000 was contributed. A change has been made in organist, Mr. Preston taking charge. The choir is now a quartette and mixed chancel chorus, numbering 25.

The church of the Redeemer, the Rev. G. Calvert Carter, rector, has received for the Parish Home, which it is proposing to undertake, a check for $20, from an unknown friend, and various articles for the furnishing, from others. Two black walnut bookcases, with glass doors, have been presented for the parish library, Mrs. and Miss Coombe giving one, and Mr. Joseph Montgomery, the other. Twenty-nine persons were confirmed April 8. The rector has developed a plan by which he hopes to pay off the entire debt of the church, amounting to nearly $20,000, by next Easter, enlisting for this purpose the active co-operation of a large part of the congregation. This debt has long been a burden and its removal will be cause for devout thankfulness on the part of the many friends of the parish.

St. George's church, the Rev. H. Richard Harris, rector, has developed unusual excellence in music, and arranges a festival service at intervals through the winter and spring. The last of these was given on the evening of Ascension Day. The thoroughly trained choir numbers about 50. Since its occupation of its new building, erected a few years ago, St. George's has very greatly advanced in general influence as a parish, to which the scholarly preaching of the rector is an important factor.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The opening services of the 104th diocesan council were held in Trinity church, Columbia, on the morning of Wednesday, May 9th. It was the occasion of the introduction of a vested choir of both sexes into the parish, the first choir of that character ever seen in the diocese. The sermon was preached by the Rev. W. B. Williams, from St. Matt. xxviii:29. After service, the council was duly organized, with the Rt. Rev. Ellison Capers, the Bishop Coadjutor, in the chair. The Rev. J. D. McCollough, D.D., was elected secretary, and Mr. F. A. Mitchell, treasurer.

Much discussion followed the presentation of the report of the committee on credentials of the clergy, which named the Rev. W. H. Campbell, D.D., rector of St. Paul's, Charleston, and the Rev. R. S. Trapier, rector of St. Michael's, Charleston, as not entitled to seats. These gentlemen left the council of 1889 because of its action upon the admission of a colored presbyter, and have since declined or failed to render the canonical parochial report of their labors. The question arose upon their constitutional right to seats under these circumstances, the gentlemen themselves not being present. It was finally decided that they were entitled to seats in this council, but when the constitution of the Church was revised by the council in its third day's session, sitting as a Committee of the Whole, a clause was inserted requiring obedience to the constitution and canons as a future prerequisite to the enjoyment of the privilege of the council by a clerical member thereof.

The Rev. Byron Holley also moved to amend the constitution by substituting the name of diocesan council for that of diocesan convention, and the amendment was unanimously adopted. The only other important change was that proposed by the Rev. W. S. Tillinghast, viz., that lay deputies to the council shall always be communicants of the Church.

The Standing Committee of the diocese of last year was re-elected.

By a change in the diocesan missionary canon, the diocese was divided into four conventional districts instead of three, and the Rev. J. D. McCollough, D.D., the Rev. J. M. Stoney, the Rev. John Kershaw, and the Rev. A. T. Porter, D.D., were appointed archdeacons.

The Bishop's address was a most admirable paper, and caused the appointment of several special committees that its suggestions might be carried out in diocesan and parochial work. The Rev. Mr. Holley made a report for the American Church Building Fund Commission, and the council passed a standing resolution appointing the second Sunday in November as the day for parochial offerings in behalf of the work of the Commission. The children's Advent offering for diocesan missions was also made an annual provision by a standing resolution.

A valuable report upon the work of the Porter Academy, of Charleston, was made by the Rev. T. D. Bratton, and he and Mr. F. L. Frost were made diocesan trustees of the same. This institution was shown to be doing a noble work in the education of the sons of clergymen, and deserving of every assistance from benevolent Churchmen.

A meeting of the various chapters of the St. Andrew's Brotherhood, from the parishes in the diocese, followed the adjournment of council. An important meeting of representatives of the Woman's Auxiliary was held on Tuesday, the 8th, at which reports of work were read, and encouraging speeches made by the Bishop and others.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

The 17th annual convention was held in the pretty little church in Monmouth on May 15th and 16th. The attendance was good, and everything passed off pleasantly. In his address the Bishop gave words of no uncertain sound in rebuke of those who, in some quarters, are denying the faith of the Church, and the true inspiration and authority of Holy Scripture. He said:

> Bold, God-defying speakers at the last Church Congress sent a shudder through the whole Body of Christ, and caused trembling for the ark of God in many an aged priest. The fortress of truth, which has stood the shock of the battering rams of Arius, and all his aggregation of faithlessness, his "commonweals" ever on the march against the Divine Gospel, now must be guarded. That which undermines its foundation, if successful, will cause it to collapse, falling within itself to ruins. Which is the rather fatal, "The Scripture is not true," or, "The Scripture is not God's clear and sufficient Word"? The latter is the ambush, the masked foe. . . . My own conviction is of years, fixed as the strong mountains, not simply, the Bible contains the Word of God, but the Bible is the Word of God, the Bible is perfect truth of God; nothing can be superior to it; neither interpretation nor inference nor logical conclusion can overrule it. Not alone the writers of Scripture were inspired by the Holy Ghost, but the Scriptures themselves are His own writings. I do not draw back from Dean Burgon's declaration, "The Bible is the voice of Him that sitteth on the throne, every chapter, every sentence, not some part of it more, and some less, His voice, but all His utterance absolute, faultless, unerring. . . .

A motion was afterwards unanimously adopted by the convention (offered by Dean Moore, of Quincy,) thanking the Bishop for his outspoken protest against such teaching. A subject of great importance was brought to the notice of the diocese, in the Bishop's address, relating to his need of relief from labor and care, on account of age, his 75th year being almost completed. While able to perform all necessary episcopal duty, he could not carry on the aggressive work needed to build up the diocese. He generously offered to assign to a coadjutor a large jurisdiction, and to give up at least two-thirds of his own salary. This portion of his address was referred to a committee, viz., the Rev. Drs. Leffingwell and Sweet, the Rev. Sidney Jeffords, and Messrs. Adams and Chandler. This committee reported that it did not seem expedient, at this time, to elect an assistant bishop, and the Board of Missions was requested to consider what further relief could be given to the Bishop by the engagement of an archdeacon.

The Standing Committee was re-elected on the first ballot. An amusing incident occurred. Two students from St. Alban's School, representing St. John's, Knoxville, acted as tellers, and the clerical vote for their rector was announced as 18 votes cast, and that he had received 18. Either he had voted for himself, or the "boys" had "worked" the election to make it unanimous! It was discovered, however, that 19 votes had been cast, and the convention smiled audibly. Judge Lucian Adams, of Rock Island, was elected chancellor for three years; the Rev. E. H. Rudd, S.T.D., was appointed by the Bishop, Dean of Galesburg; the Rev. W. H. Moore and the Rev. P. K. Hammond were elected Provisional Deputies, and the Rev. W. F. Mayo, delegate to the Provincial Synod.

In the evening of the first day, a session was held, at which addresses were made on Church Unity, the church being well filled. The Rev. Wm. B. Guion, late of Texas, now rector of Galesburg, and the Rev. Mr. Hammond, rector of Henry, were speakers. The good speeches and the good singing kept the congregation wide awake. The Bishop closed with a forcible appeal for faith in our Lord's promise that "they all shall be one."

An interesting subject brought before the convention was that of St. John's Swedish congregation, Galesburg. It is now an organized mission of the diocese, served by the Rev. Mr. Kalin, all its services being in the Swedish language. There are 275 communicants. There is a heavy debt on their unfinished church which, it is hoped, our Building Fund Commission may help them to carry.

Galesburg was chosen as the place for holding the next annual convention, and the time appointed, Tuesday, May 21st. A meeting of the Woman's Auxiliary was held on Wednesday afternoon, at which addresses were made by the Rev. John Wilkinson, rector of St. Mark's church, St. Louis, the Rev. F. K. Howard, rector of Christ church, Moline, and the Rev. C. A. Kienzle, chaplain of St. Alban's School. The following officers of the Woman's Auxiliary were elected: President, Miss Florence Boniface, Peoria; vice-president, Mrs. Geo. F. Peck, Galesburg; secretary and treasurer, Miss Annis B. Coffey, Peoria.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The 72nd annual convention met in St. George's church, Griffin, on Wednesday, May 16th, but on the day previous, the annual meeting of the Woman's Auxiliary was held, Miss A. C. Johnson, of Savannah, being organizing secretary; 19 branches were represented by 26 delegates. As this was the second annual meeting, the attendance showed a growing interest in, and understanding of, the work of the Auxiliary. Reports were made by the secretaries for the various archdeaconries, showing an aggregate total of over $30,000 raised by the women of the diocese for various departments of Church work. This included money raised by Churchwomen for charitable institutions not exclusively under Church management, notably the Florence Crittendon Home for Fallen Women, which is largely the result of Mrs. Dr. Barrett's earnest efforts. The Auxiliary is not fully organized in all the archdeaconries, but now that its aim and scope is better understood, the showing for another year will be more complete.

On Tuesday evening, the Bishop and clergy held a conference, in which many matters of interest were discussed in an informal manner. This informal conference is now a feature of the Georgia convention, and is found very helpful.

Wednesday morning, the convention opened with the usual procession and services, the Rev. W. C. Hunter, D.D., being the preacher. Roll call showed 32 clergy and 25 lay delegates in attendance. The Rev. F. F. Reese was re-elected secretary. The rest of the morning session was taken up by appointment of committees and hearing reports of the various boards and officers. The treasurer of the Board of Missions reported that in order to pay out the $6,000 appropriated by the last convention for missions, they had had to borrow $1,200, but the personal efforts of the Bishop had secured enough to make the deficit little more than $100.

At the afternoon session, the Bishop read his annual address, which was so full of matter that it was referred to four committees for Consideration. The number of confirmations during the year was 482; clergy ordained, 2; clergy died, 2; number of clergy now in diocese, 47; Sisters admitted, 2. He called attention to the beginning of a Church school for girls in Atlanta under the management of the Sisters, to be known as the Bishop Elliott School. Four rectories have been completed during the year.

In the evening, a large congregation listened to a stirring address by Bishop Penick on the Negro question, who put the matter in a startling light. He said, however, that there was more Church work done among the negroes in Georgia than in any other state in the Union, as evidenced by the fact that one-tenth of the communicants in that diocese are negroes, and one-third of the Confirmations during the past year were of negroes.

On Thursday, the committee on missions advised an appropriation of $7,000 for diocesan missions, which was done later on. The report of the finance committee which, among other things, recommended a change in the method of assessment for the Bishop's salary, gave rise to much discussion. The assessment is hereafter to be a percentage on rector's salary and current expenses. The Bishop was provided with a clerk at a salary of $600.

In the evening the contest over the canon for the regulation of the cathedral was prolonged until 12 o'clock; the canon and cathedral system generally meeting with determined opposition from some quarters of the diocese. The cathedral is located in Atlanta. All churches and Church property are now under the control of the Bishop. The canon provides for a general chapter, embracing members from all parts of the diocese, including the Standing Committee and the archdeacons, *ex officio*. It proposes, besides the maintenance of the cathedral, that this chapter shall act as Board of Missions, which is the main point opposed by the objectors, who claim that Atlanta would have too great a proportion of power in the management of the missions of the diocese. The opposition comes mainly from the old and large parishes of the older cities of the State. The final result of the contest was a modification of the canon, leaving the management of mission work in the hands of the Bishop and Board of Missions, as heretofore.

On Friday, the elections were as follows: Standing Committee, the Rev. Messrs. F. F. Reese, Charles Strong, D.D., and W. C. Hunter, D.D.; Messrs. Z. W. Harrison, T. E. Walker, and F. H. Miller; treasurer of the diocese, W. K. Miller; delegates to Missionary Council, the Rev. W. M. Walton and Mr. G. B. Whiteside; Board of Missions, the Rev. Messrs. A. G. P. Dodge, Jr., W. M. Walton, H. O. Judd; Messrs. W. H. Trezevant, T. V. Conner, Prof. H. C. White, Ph. D. The next meeting is to be at Atlanta, May 15, 1895.

Friday evening, a meeting of the Brotherhood of St. Andrew was well attended, and several interesting addresses were made by Brotherhood men. The society is steadily growing in Georgia, and promises to do more for the real life of the Church than any other human agency employed

The Living Church

Chicago, May 26, 1894

Rev. C. W. Leffingwell, Editor

THE following is from the Cincinnati correspondence of *The Evening Journal:*

This assembly will probably bring to an end the overtures that have been conducted for years between its representatives and a committee from the House of Bishops, looking to a union of the Episcopalian and Presbyterian bodies. Last year Bishop Coxe startled the assembly at Washington by causing it to be announced that the Episcopalian Church was ready to amend its canon law so as to admit of a more liberal application of its teaching concerning the apostolic succession and the historic episcopate, and so permit the admission of the Presbyterian ministers into the union on the same basis as the bishops of the Episcopalian Church. This announcement gave Church Unity another lease of life, but the year has brought no evidence of a disposition on the part of the House of Bishops to bring about a change in the canon.

It is not for a moment to be presumed that any such announcement *totidem verbis* was made by any one. There never was a time when this Church was less in the mood than now to surrender its Prayer-Book principles, compromise its historical trust, or submerge itself into a flood of sentimentalism. The Quadrilateral was not a white flag, but a banner unfurled.

THE N. Y. *Churchman* has made a discovery. It says: "The sacerdotal movement in our Church * * * is more restricted than many imagine." It certainly seems to be more restricted in the columns of *The Churchman* than it was; but as certainly not more restricted in the Prayer Book, or in the general *consensus* of all schools of Churchmen, save those who make little of the sacerdotalism of the Head of the Church. To get rid of sacerdotalism, you must abolish the inherent priesthood of Christ and the delegated priesthood of His commissioned ambassadors. They who would do the latter are a long way towards doing the former. Upon this subject of "sacerdotalism" in the Church, let them read these few lines from a recent letter of Bishop Grafton:

That Christ made on Calvary once for all one oblation for the sins of the whole world we all of us devoutly grant, but that there are gospel priests under our High Priest seems to be allowed by the use of the term *sacerdos*, given in our Thirty-nine Articles to our ministers, and the word *altar* as well as holy table in our Book of Common Prayer, whereon the priest is bidden to solemnly make and offer to God the memorial Christ has commanded us to make before Him.

WE ARE very glad to present to our readers this week, a translation of the office of Holy Baptism now in use in our mission in Mexico; thankful, indeed that we can do so without serious misgivings. We have been permitted to examine also the office of Confirmation, and can speak of it with unqualified commendation. The Rev. Dr. G. Williamson Smith, President of Trinity College, in a recent article on "The Liturgy of the Church of Jesus," (the Spanish title is, "*Oficios Provisionales de la Inglesia Episcopal Mexicana o' Iglesia de Jesus*), says:

Most of the offices contain the forms with which we are familiar, and the arrangement is essentially the same. In the service of Morning Prayer, a beautiful brief anthem takes the place of the *Benedicite* after the first lesson, and a single anthem follows the second lesson. The greatest variation is in the Communion office. Introits are appointed for Advent season, for the period from the Nativity to Septuagesima, from Septuagesima to Lent, for Lent, from Easter to Ascension, from Ascension to Whitsunday, for Whitsunweek, from Trinity to Advent, and for saints' days. There are proper prefaces for Advent, the Nativity, Epiphany, Septuagesima, Lent, Easter, Ascension, Whitsunday, Trinity Sunday, and saints' days. In the office for the Sacrament of Baptism we notice, with regret, the omission of the sign of the cross. As to the doctrinal teaching and the subject matter of these offices, no doubt the bishops will see that they are such as the "Concordat" requires.

THE Congregationalists of New Jersey are out with a pleasant scheme for the absorption of the Episcopal Church. Overlooking what the Chicago Declaration says of the Episcopate as part of a sacred deposit entrusted to the Church by Christ and His Apostles, and of the bishops as the stewards of this deposit, they speak of it as "phrased with a happy indefiniteness," and as avoiding terms "imposing a diocesan episcopate or any theory of episcopal succession." They propose a system of missionary superintendents ordained "as bishops." The "Episcopal bishops" could be invited from time to time to unite with the Congregationalist ministers in ordaining these superintendents. This they think, would be a polite way of humoring the Episcopal brethren, but it would have to be distinctly understood that it is only a matter of accommodation. They would do the same for the "Methodist family." They think the Congregational scheme also broad enough to embrace the various branches of Presbyterianism and, indeed, all other Protestant churches. They do not mention the Unitarians and other liberals by name, but they propose a platform broad enough to contain them also. It is all summed up in these words: "Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church." What a union of this kind would amount to or precisely what use it would be, is not very clearly indicated. But that it would be achieved at the expense of everything a Churchman holds dear is transparent to every thoughtful reader.

OF all the rubbish with which the daily papers have been padded of late, we know of none so disgusting as the report about the condition of some so-called Communion wine, which was analyzed by a so-called chemist in Rochester, after the cup had been handed around in a Presbyterian congregation. It was declared to contain the germs of 22 diseases, ranging from typhoid fever to mumps! When these "stunning facts" (we should call them whopping lies) were presented to the authorities, they ordered 400 little cups—one for each. Wouldn't it it be more economical, *and take less wine*, if the deacons would "pass the spoons"? Imagine a congregation with 22 diseases, "all the way from typhoid fever to mumps," solemnly and sweetly assembled on the Lord's Day in a Presbyterian meeting house! Rochester must beat the world in the production of diseased Presbyterians. There is no room, even in the Episcopal Quadrilateral, for Church union with such a congregation as that. Did the so-called chemist examine the so-called wine before it was administered to these infected Calvinists? Does he know that there are vile decoctions called "wine," some fermented that are bad enough, and some unfermented that are, if possible, worse? All the chemical and medical science in the world could not eliminate, analyze, and determine the nature of 22 kinds of disease germs in an ounce or two of wine, even if such a case could be found. The report is preposterous, on the face of it, and we hope no sensible communicant will be hindered or made nervous by it. Fifty thousand Anglican priests are accustomed to consume at the altar, the wine that remains in the chalice after communicants have received from it, and who ever heard of any fatality or disease arising from it? In the case of administration to the sick, the Prayer Book provides that the sick person must receive last. Even then, the priest does not hesitate to consume what remains in the chalice. For cases of highly infectious and dangerous diseases, a chalice spoon is provided.

Proportionate Representation in Practice

The prevailing "fad" in the Church, so far as discussions went, a few years since, was the idea of proportionate representation. It was generally understood to be to a large extent an eastern (if not New England) expedient to prevent the star of empire from moving westward. Singularly enough a western diocese, which has owed much to eastern benefactions, not only adopted it at an early day, but has shown its impracticability. That diocese is now agitating the question of repeal. Among several proposed changes in the Constitution, a writer says:

Neither is any of these changes so vital as that which decides how many delegates each parish shall send, for that settles the membership of the council, and even before it meets, decides the officers and what shall be the result of its work. So clearly is this understood that some of our best laymen in the interior of the diocese refuse year after year to attend a council that allows one big parish to walk rough shod over the rights of twenty smaller ones. Other laymen who do attend, simply to please their rectors, declare the whole thing a farce, and that the council has become the tail of a few big parishes, and has to wag whichever way they happen to bark. Whatever may have been the case in the early times, there is no reason to-day for Minnesota's clinging to an antiquated and harmful system, one that is killing the interest of the country parishes in diocesan work, and one that puts her out of harmony with every other diocese in the United States.

We have been surprised to find that in some quarters the delusion is entertained that because proportionate representation is the rule in Minnesota, it is the rule throughout the Church. The very opposite is the fact. It is the exception, and that most emphatically! The General Convention of the Church would not admit it, and out of our 53 dioceses, nearly or quite 50 of them refuse to have anything to do with it.

The Syllabus of the Board of Regents

The letter of the Rev. Mr. Hughes, printed in our issue of May 12th, with regard to the "Church University Board of Regents," and their syllabus for post-graduate study, does not touch the difficulties suggested by the perusal of the syllabus itself. Even though the Board may not have the power actually to send its proteges to particular seats of learning, we venture to think its advice on this point might be given without encroaching at all upon episcopal prerogatives or canon laws, and that it would usually have great weight, at least with those bishops who may be willing to have their candidates devote three years to such a course of study as this syllabus provides. With regard to theology, which we described as "curiously" lacking in the courses specified by the Board, Mr. Hughes states that that subject was purposely omitted, because "the Board does not purpose to interfere with the curriculum of any theological seminary." Canon law provides, he tells us, for this curriculum, and the seminaries are the proper places for pursuing it. "If the Board were to set forth a specific scheme of studies in purely theological matters, it would of necessity come into competition with the specific schemes set forth by the incorporated schools of theology, and their faculties might well protest."

We confess that this statement does not seem quite intelligible. We fail to understand how a scheme of special theological study for those who have finished the ordinary course in the seminaries, could come into "competition" with the seminary curriculum. We do not see how any scholar can assume that the course of study in theology in the seminary can possibly be complete. It is perhaps of all the studies of the course the most incomplete and elementary, from the very necessities of the case. There is no more crying need in this Church at present, than the opportunity for advanced study in the science of theology. The Board has not felt the same difficulty in the case of ecclesiastical history. They say, "candidates for

the scholarship in ecclesiastical history will have already had definite instruction in the subject. Their general acquaintance with the subject should be supplemented by the systematic study of some other topic." *Mutatis mutandis*, we are quite unable to see why this could not be applied also to theology. In fact, the statement of the secretary is calculated to make one wonder what idea our "Church University Board of Regents" entertains, with reference to the nature and contents of the science of theology. With every desire to have a "sympathetic" as well as a "just" appreciation of the board's action in this matter of scholarships, we must frankly confess that the syllabus of studies has given us a feeling of doubt and disappointment which the letter of Mr. Hughes has not served to allay.

The Church Congress Again

We have received a list of the names of a considerable number of bishops who have allowed themselves to become members of the general committee of the Church Congress. After the record which that institution has made, and the serious mischief it has done, since it became apparent that its management was completely upon the lines of the "Comedy of Convocation," it would certainly seem as if Churchmen who have any regard for the faith of the Gospel and the principles of the Catholic religion, could have nothing more to do with it.

We understand, of course, that the motives of many of our reverend fathers and brethren, who have consented to appear at the meetings of this organization, have been most admirable. They have thought by their presence and their utterances to stem the tide of license and set the seal of condemnation upon false and unsettling views. There has been some idea of meeting the enemy on his own ground and defeating him there. But the mistake lay in acknowledging the right of such an enemy to appear at all in the arena of a "Church" Congress. The acknowledgment of such a right was a tacit admission that there are in this Church no closed questions. But when such an admission has been made at the outset, it is time thrown away to attack special views. You may refute and expose such views with the most convincing argument and triumphant eloquence, but whether the views themselves are right or wrong, you have admitted the right of men to advocate them without detriment to their position as Churchmen, by consenting to contend with them on equal terms in an arena which carries the name of the "Church."

In the past, therefore, it has been the rationalists who with such a vantage ground have continually profited by these meetings. The most eloquent and noble defence of the Faith counts for little or nothing under such circumstances. Men say: "After all, these champions of orthodoxy admit the right of the other party to a hearing as *members of the Church;* they therefore acknowledge that orthodoxy itself is only one among tolerated views in the Episcopal Church." This recognition of rationalism and infidelity is more direct and positive than any other. Failure here and there to bring a teacher of false doctrine to account, and even the promotion to office, in some localities, of men whose views are more than questionable, are less injurious than this. There is in such cases much room for misapprehension and mistake. The action or inaction is indirect and negative as regards its bearing upon the Faith. But it is a different thing to admit the right of those who hold views destructive of the doctrine and order of the Church, to discuss and propagate those views from the platform of an organization like the Church Congress.

We are of opinion that a plan which has not succeeded in the past will answer no better purpose in the future, and that those who allow their names to be used under present conditions, will find themselves entangled in compromising relations, and giving indirect aid to a process of unsettlement which has already been allowed to proceed too far without decisive check. If the Church Congress is to go on, it ought to be reformed throughout. It must be brought within the limitations of the Church's faith and order. Its platform must be no broader than the Bible and Prayer Book. Those who presume to ventilate heretical and destructive views upon the floor of the Congress should be at once called to order and compelled to take their seats. The Church at large is weary of this dalliance with infidelity.

Missionary Letter Continued

BY MRS. O. VAN SCHAACK WARD

HONG KONG, April, 1894.

On the 16th of January, we landed at Ceylon, leaving the good ship Rohilla with regret. A short walk brought us to the Grand Oriental Hotel, and to the convenient shops in rows under its protecting roof, like a modern copy of Chester. Here travellers may find many necessities as well as tempting souvenirs. But the merchants who continually frequent the otherwise pleasant portico of the hotel, make an hour of rest there a thing impossible. The interesting museum is not far distant, and a pleasant drive brings us to the cinnamon gardens, where a volunteer native band gave us much music, and the scene is enlivened by the fair children of English officers, and native attendants in picturesque dresses. Near the garden is an industrial school for native girls, under the auspices of the S. P. G.

A delightful drive before breakfast is to Mt. Lavina, 9 miles distant on the sea. Lace women and merchants are there to tempt with native produce. Returning, we saw a very old Buddhist temple with his reputed tomb, and frescoes of the 36 hells and 9 heavens of Buddha! We were escorted by "a full-blooded Buddhist," though educated in the English mission.

An afternoon drive to the bridge of boats, a strange temple, through stranger native streets, well repayed the time spent. An early morning service at Christ church cathedral, showed us 100 native boys from the college in attendance. May they live to do for others what is being done for them. The long shore wind which blows off Ceylon through January is very trying to strangers, and led most of the tourists to make a hurried trip to beautiful Kandy, and re-embark on the first good steamer. We left the Massachusetts president behind to enjoy an elephant kraal, but were glad ourselves to be *en route* for India, a pleasant voyage of only five days, stopping at Madras a few hours. Here the natives scrambled up the sides of the great vessel like cats, and overwhelmed us with offers of assistance. This was less dreadful than the action of a native police officer who drew a whip across the face of one of the besiegers, who raised his hand to his cheek in appealing silence, not daring to remonstrate. This was an introduction to a painful fact that the natives are most cruel to each other. We landed at Madras and drove about in pursuit of former acquaintances among the missionaries. Some of the passengers were carried ashore in the old way on the backs of boatmen, but others were content to avail themselves of convenient steps.

CALCUTTA

We were anchored at the mouth of the Hoogly some hours before the pilot arrived to carry us up that most difficult river, the channel of which changes almost daily, and is marked by recent wrecks. It was quite dark when we landed from a little boat, in the city of Calcutta, and sought a resting place in one of its hotels. The Great Eastern was crowded, but we fared better at the Bellevue, while later passengers drove for two hours in a vain quest and returned to the ship to lodge. The city was crowded on account of the advent of the new viceroy, Lord Elgin, whose arrival at the Government House with his family and friends we witnessed next day. They were bravely escorted by English and native cavalry, Lancers, etc., and the attending Maharajahs were resplendent in attire, preceded and followed by officers of state. But what interested us most was the apparent good feeling among the gaily dressed crowd of natives who thronged the line of the viceroy's approach. After his entrance they speedily dispersed, the next point of interest being the Eden gardens, where the band was to play.

An early morning service at the cathedral gave occasion for a drive in the most beautiful time of day. There was a fine monument in the nave, to Bishop Heber, also a mural monument to Lord Elgin, father of the present viceroy. The east window is noticeably good.

At noon-tide we passed the mosque where hundreds of worshippers knelt in the boiling sun, after carefully bathing their feet outside. But Calcutta was hot and odorous, and we gladly left it for the mountain glories of Darjeeling. This little journey is rather an elaborate affair. Leaving Calcutta between 3 and 4 P. M., we left the train at 9 P. M., to cross the Ganges. A weird and ghostly crowd of native porters sprang up along the way, in most unusual silence. From the boat we passed to a 3 ft. guage road, with comfortable sleeper, although travellers must carry their own bedding and their own servants to attend to it, to serve at table and in other ways, in order to be at all comfortable. About 9 A. M., we took the 2 ft. gauge road to ascend the mountains; our "first-class carriage" was simply an open truck a few inches from the ground, having four easy chairs attached to it. A roof and canvas draw curtains protected from the weather. The train was very long, and the cowcatcher on which a native was seated all the way, 7,500 ft., was constantly appearing from the sharp curves. Our average speed was but six miles an hour. The wonderful engineering and glorious views made the day seem all too short. Flowers and fruits were constantly surprising us as we rode sometimes in the clouds, sometimes far above them. And although the Himalayas were obscured when we reached Darjeeling at 5 P. M., yet the fine situation had become manifest *en route*.

Sunday morning, Jan. 28th, dawned gloriously, and looking up, we saw the Kinchinjanga range (at least 12 peaks snow-covered) standing out in beautiful relief, unclouded until noon. Range upon range of green mountains lay below them. There was a white frost upon the grass, and the air was like a beautiful October day at home. The English church upon a hill overlooks the scattered town, and after morning service, we descended to the bazaars where thousands of hill men and women from the tea gardens, assembled on their only holiday, to secure their weekly stores. There were Lepches (the aborigines), Bluetans, Thibetans, Bengalis, and Nepalese, the latter being most vigorous and industrious, and the most influential. In the midst of this great concourse, a plain little preaching attracted our attention, and even our untrained ears discerned the eloquence of the Nepalese catechist's sermon, our impression being confirmed by one who understood. These and other preaching places are supplied by the Scotch Presbyterian mission, which, under the devoted care of Mr. Turnbull, has done effective work for many years.

Early Monday morning, on horseback or in "dandies" (the native chair, each having 6 bearers, 4 to carry and 2 to relieve), we started for Tiger Hill. Two hours' travel by starlight and moonlight brought us to the summit just as dawn began to touch the peaks of Kinchinjanga with rosy hue, and unveiled for us the top of Mt. Everest, the highest mountain in the world; a sight that one must ever remember yet never can describe. Then descending through the impressive ruins of St. John's monastery, we drank our fill of natural beauty.

We spent the morning visiting a famous tea garden, six miles away. On the steep side of a hill, women and children were busy pruning. Descending to its base, the obliging manager showed us the process through which the leaves pass; the wilting, drying, sifting, and packing, often being accomplished within two days. The gathering is done from April to November. Wages are small, the children receiving only from 2 to 4 rupees a month, and the large returns reminded us of the far-sighted wisdom of the great missionary, William Carey, who so earnestly advocated the introduction of British capital for the development of agriculture in India. Under the guidance of the curio dealer (the inventor of a flying machine which he hopes soon to perfect), we visited an ancient Buddhist temple, where the Llamas left the dancing which they were practicing for their New Year Feast, to illustrate their calls to prayer on conch shells; copper horns some six feet long, turning their "prayer wheels" vigorously and indicating their rich offerings of butter before Buddha

image. But we were most painfully impressed with the conviction that if cleanliness is next (before) godliness, those Llamas will never attain to the latter state!

How good it was to visit later the day school for native boys under Mr. Turnbull's care, as well as the Zenanas, with Miss Longhurst, who was so cordially welcomed by the poor women there; for are not these some of the lines on which the good will finally overcome the evil?

On the last day of January we descended in mists until quite below the clouds, when fine views of the every-day world appeared. We had been assured it was "very late" to go to Dajeerling, but we would say, go whenever you can! Our trip was now reversed, and we saw the sun rise on the Ganges, while the deck of our ferry boat was filled with the crouching figures of the natives.

Calcutta had received but little attention. Yet its very fine museum might occupy many an hour. Also the botanical gardens with the famous Banyan tree, and the Zoo, though we warn you to protect your eardrums when you visit the howling monkeys! The burning Ghat, visited in the early morning, was a ghastly sight, seven fires in different stages, doing their sad work. Far better seemed our Christian burial. The old mission church was full of interest. There we read the tablets to the Rev. Henry Martin, "a bright and shining light, only 32, died in Armenia, 1812;" and to the great Bishop Wilson, who daily attended the service that he loved so well, yet readily recognizing the true servants of God elsewhere, he is said to have sought the dying Carey at Serampore to obtain his blessing.

The missions of Calcutta are numerous and noteworthy: The parochial mission school of St. John's, under Miss Wright, a most interesting Eurasian, with whom we spent some delightful hours; the Pratt memorial school, under the Sisters of St. John; the M. E. school for Calcutta girls, under Miss Knowles, assisted by two young ladies from Evanston; the Normal school, under the C. M. S., Miss Emily Hunt, the efficient head. But most interesting of all to us is the work of our own Miss Marston, embracing seven schools and 50 Zenanas. We regretted the impossibility of attending her prize-giving some weeks later, but rejoiced to see how refreshed she had been by a week's Mission just held at St. John's, the old cathedral of Calcutta, where we enjoyed with her the closing service of praise led by the English missioner, Mr. Thwaites. She left us only at the station, full of satisfaction at meeting workers from home. She remembered with much pleasure the late visit of the honorary secretary, and rejoiced in the approaching visit of the president of the Massachusetts' Branch. The letters of a prominent officer in the Chicago branch have given her great encouragement, even before she was known at this centre, as we hope they may continue to do.

To be continued.

The Historic Episcopate

From *The Church Times*.

The four-sided resolution on the union of Christendom issued by the Right Rev. Fathers who met at the last Lambeth Conference, has found small response on this side the Atlantic. A few speeches, one or two articles, and some letters, make up the total dissenting contribution to the discussion, and it seems unlikely that we shall have any renewal of even that amount of effort in one of the greatest causes that can engage the attention of serious believers in Him who prayed that "they all might be one." Our brethren in the States have had better success. An Episcopal Commission has been in negotiation with various dissenting bodies, and the Presbyterians have formed a committee which is still at work upon the subject, so that although the chances of successful result are small enough at present, there is hope in the future.

Quite recently the enterprising editor of that always instructive weekly, the New York *Independent*, submitted to the bishops of the American Church proof copies of an article by Dr. Carroll, on the negotiation for unity, and in the number for March 8th, the article and answers to it from twenty-eight bishops are printed at length, together with an editorial which discusses the whole position charitably, discerningly, and with due regard to facts.

In Dr. Carroll's letter the only point emphasized is the Episcopate; he would have the bishops understand that unless they make "reasonable recognition of the ministerial character of Presbyterian, Methodist, Congregational, and Baptist pastors," their desire for unity is not likely to be fulfilled, and he proposes the repeal of two disciplinary Canons, XVII, 1, and XVIII, sect. vi, which now stand in the way of irregular parochial ministration, but are not, as he mistakenly supposes, the only barrier which prevents "ministerial reciprocity" and the recognition of a non-apostolic ministry. Had Dr. Carroll any sense of humor, we imagine that he would never have committed himself to the statement that the denial of dissenting "orders" has been "wrought into the organic law" of the Church. That which forbids our recognition of the ministry in question was there from the beginning; it is part of the essential being of the Church, and was not invented to meet a contingency which never saw the light until 1,500 years of episcopal rule had passed into history. This point is well considered by the twenty-eight episcopal correspondents, and we commend their lucid and unqualified defence of Episcopacy, and all that it involves, to sundry friends of ours at home, especially his lordship of Worcester, whose utterances have scandalized a considerable number of Churchmen, and those "well-wishers" who fondly dream of a time when, having picked our pockets and turned us out of house and home, they will be able to dictate terms of "ministerial equality;" as if poverty would make us sacrifice principle. The American Church has no "State privileges," and is in the same established condition as any of the schismatic bodies in the States, yet her bishops are no nearer "ministerial reciprocity" with the sects than we are, and, their own words being witness, they have not the remotest intention of committing ecclesiastical suicide. We have read the twenty-eight letters with profit and legitimate pride, and only regret that the exigencies of space forbid our giving more than a few of the points for home consumption and encouragement.

The Presiding Bishop (why not archbishop?), Dr. Williams of Connecticut, shows Dr. Carroll his initial blunder in ignoring the basal law of which the canons he would repeal are but an application, and remarks with much cogency, that "it would be an unhappy step to begin a movement for unity by disturbing and dividing our own household." He deprecates legislation on behalf of unity, and looks for it only in answer to prayer. The Bishop of Rhode Island says, "with us, if one fence comes down, all the fences must go," a very neat way of expressing the necessity of maintaining the organic law of Episcopacy. Dr. Whipple, Bishop of Minnesota, says that the interchange of pulpits "substitutes courtesy for principle," and asks whether, *e.g.*, we can invite men to preach in our pulpits who honestly believe that the Baptism of infants is a mockery? The Bishop of Maine, Dr. Neely, maintains, what some persons have ignored, that the recognition of the Historic Episcopate desiderated by the Lambeth "Quadrilateral" is its recognition "not merely as a fact or an institution, but as the source of ministerial authority in the Church." He wonders why Dissenters "do not at least coalesce among themselves in one body," but his lordship will have to wait some centuries for the answer. We have high authority for the statement that there is "no movement for corporate union" among the sects which has any vitality. The Bishop of Missouri carries the last point a step further in remarking that exchange of pulpits already obtains amongst Dissenters without furthering the cause of real unity; and concludes with this pregnant passage:

> As the College of Apostles began Christian unity, so the College of the Episcopate may well be called upon to help to regain and restore Christian unity; to advocate any practices or views for the alleged promotion of unity which disregard and count out the Historic Episcopate is simply *propter vivendi causas perdere vitam.*

Bishop Doane (Albany), has a needful reminder of care in the use of language, "adapting the Historic Episcopate, or altering and amending the law governing the Episcopate, is a very different thing from abrogating it." Yet it is abolition and not adaptation (whatever that may mean), which some have read into the Lambeth resolution. His lordship also holds that our guardianship of the Faith "makes it absolutely impossible, without endangering a breach in the unity of the Faith, to open the pulpits of the Church" promiscuously. This view of trusteeship requires insistence just now in more than one quarter. One certain evil result of tampering with a fundamental is well put by Bishop Niles, (New Hampshire):

> Were all in this Church, in our great love of our separated brethren, to deal untruly with the Episcopate, holding it as a thing we are free to take up or lay down, aside from the sin of it we would wholly forfeit our place as a possible intermediary between the Protestant bodies on the one hand, and the ancient Churches of the East and Latin Christianity.

Pulpit exchange, says Bishop Howe, would not suffice.

> Such a liberty would not conciliate those who now stand aloof, so long as there remained one innermost privilege to which they could not have access as freely as our own priests. What can be meant by "Christian unity" if it is first to be conceded that there is to be no one recognized source and channel from which ministerial authorization is to be obtained?

The Bishop of New Jersey drives the nail home by asking:

> Shall there be no limit fixed as to who shall and who shall not be admitted as teachers from the pulpits of the Church? Shall Unitarians . . . Oh, no, you reply, these are not considered orthodox bodies. Ah, but then you make a canon of your own.

Bishop Seymour, Springfield, as might be expected, is clear and determined:

> On this ministry, thus constituted and continued, depend the validity of sacraments, the preservation of the Faith, and the perpetuity of the organism known as the Church. . . No permanent unity can be secured by disregarding the teaching of Christ and His Apostles, as applied and explained by the Church always everywhere, and by all.

Bishop Watson, after giving his premises, concludes:

> Not being able to find at present outside the lines of the historic and continuous Episcopate the credentials of a valid ministerial commission, I am compelled to believe that I have no *right* to admit the principle of reciprocity in regard to those outside those lines

Moreover, to quote the Bishop of Western Texas, "to admit Protestant ministers to our pulpits merely as laymen would be as great an indignity to them as we could offer."

Bishop Grafton's letter is especially good and useful; we should like to quote the whole of it:

> To desire a union of all the Protestant bodies to fight the Roman Catholics is an instigation of Satan. . . . . It is not that we do not recognize the ministry of other Christian bodies. *We do.* We acknowledge their ministers to be just what they claim to be, *i. e.*, ministers or preachers. *They don't claim to be priests.* . . . They need not give up their congregations, but might carry on their ministrations as societies within the Church, either receiving the sacraments from its priests, or from those among themselves who had been by our bishops conditionally ordained.

Bishop Nicholson, Milwaukee, holds that

> Without the action of the Historic Episcopate, as the sole and only generating function of a valid ministry, the Church of the New Testament does not exist at all, and no longer remains to us in visible sight or in organic shape.

Bishop Vincent, South Ohio, touches on a point not so well brought forward by any other writer:

> The Episcopal Church, looking thus not only at part, but all of Christendom, regards the Historic Episcopate as one of the essential, unifying factors in any problem of Church unity. He sees that, as a matter of fact, it has served just such a purpose. It knit and held together the great organism of a Universal Church at the beginning. . . . On the other hand, he sees the actual result, if not the necessary tendency, of unhistoric, non-episcopal ministries to have been a constantly accelerated disintegration of the Church into endless fragments.

And in support of his thesis his lordship is able to quote, with telling effect, the Presbyterian writer, Prof. Shields.

The editor of *The Independent*, who considers the symposium "not exceeded in interest by anything that has ever been published on this absorbing question," summarizes the letters very judiciously, and suggests as a way of peace that "full fraternity may and should exist without doctrinal or governmental identity. International intercourse is consistent with every variety of political institutions." We admit that his illustration, the international relationships of republics and monarchies, has some distant connection with the subject; but the editor forgets that a country with a proper government can only have diplomatic relations with some other country when the latter has a settled form of government and is at unity with itself. With a country where anarchists have the control it is not possible to come to terms; moreover, the proposed solution is foredoomed to failure, for the simple reason that it puts the sin of schism out of sight; it is impracticable, because it is idle to expect that close-communion sects will clear away their fences or cease to to erect fresh ones; valueless, unless the initial question of valid ministration can be first settled; and certain to be confusing to that vast body of men who require reasonable consistency in the teaching body.

What is left out of sight by too many, the editor included, is that each sect had its origin through the repudiation of the Church by some self-willed or mi[sled]

men, who did not hesitate to throw authority to the winds, and often practically asserted their own infallibility. If their nominal successors have found that the Church after all is not so black as she was painted, or that in places she has recovered her pristine beauty, and that the original justification for schism no longer exists, reason would suggest that the straightest way to unity is in submission to fundamental principles on the one side, with due allowance for traditional habits and customs on the other.

Letters to the Editor

THE STOLE AND HOOD

To the Editor of The Living Church:

After a good many years' experience in the English Church I cannot say that I agree with your correspondent's opinion as to the general usage there in the matter of stole and hood. The stole is almost invariably put on last, over the hood, the yoke of Christ covering everything. The fact of the matter is that we bestole ourselves a great deal too much. In churches where a reasonable ritual obtains, stoles are not worn at all during ordinary Matins and Evensong. There is a preaching stole assumed by the preacher before the invocation. When he so assumes it, he puts it on over everything else. It would be a vastly uncomfortable and clumsy thing if he had to divest himself of his hood, put on his stole, and then replace his hood over his stole. This would be doing things "*coram populo*" with a vengeance. A great many very variegated uses at clerical gatherings could be avoided if the stole were relegated to its proper place. It is distinctly a badge of office to be used only when the officer is performing his distinctive duties. Stoles are great temptations to ritualistic young men. W. C. R.

Davenport, Iowa.

"EXCEPT CHRISTMAS"

To the Editor of The Living Church:

Exceptions prove the rule, it is said; and if it be so, is it not time that the Church enjoins the observance of the Fridays of the year by an authority stronger than that laid down for any other of the times and seasons set forth in her table of feasts and fasts? Except Christmas! Only the falling of the Festival of the Incarnation upon Friday, absolves, it would seem, from the rule of "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

Rule and reason here go together. The week that contains the feast day, because of Easter—"an Easter day in every week"—contains also a day shadowed by the cross of Good Friday. How can the Christian who weekly follows the risen Lord from the rent tomb, fail also to remember the day His "blessed steps" led up the awful ascent of Calvary? The closet, we may charitably hope, witnesses such remembrance; but "extraordinary acts and exercises", it would seem, should shape the outward observance of the day, if one would heed the voice of the Mother when she excepts only Christmas.

The weekly feast, and, except Christmas, the weekly fast! It was Puritan, not Catholic, zeal that merged feast and fast into one, to the damage of both. Y. Y. K.

REDUCTIO AD ABSURDUM

To the Editor of The Living Church:

The bishops have offered to enter into alliance with any denomination accepting the Bible, the Creeds, the Sacraments, and the Historic Episcopate. The Congregationalists of New Jersey met April 17th and proposed to accept the bishops' offer.

They also propose to the various Protestant Churches of the United States a union, or alliance, based on

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian Faith.

2. Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.

3. The Church of Christ ordained by Him to preach the Gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Good for the Congregationalists! They have stolen a march on the bishops, who can no longer consider themselves the centre of Protestant union. That honor belongs to the New Jersey Congregationalists. We enter into union with the Congregationalists, and they enter into union with all other Protestant bodies, and in that way we are united with all Protestant Christendom. How delightful!

But what about our relation with the ancient Churches? There are about 312,000,000 Episcopalians in the world, and 60,000,000 non-Episcopalians. If we enter into the proposed Protestant alliance, we thereby injure our standing with the historic Churches. A distinguished Romanist says that the Anglican Church standing between Rome and the Protestantism is in a favored position to restore unity to western Christianity. That position would be at once forfeited by any such union as the one now so much talked of. It is respectfully submitted that the bishops had better think twice before casting their sacred deposit, the Episcopate, to those who care nothing for it, but will condescend to accept it for the sake of promoting their favorite idea—that miserable substitute for organic unity—an evangelical alliance.

WILLIAM C. POPE.

THOSE HEAVY HYMNALS

To the Editor of The Living Church:

Every Sunday that I lift up my copy of the new hymnal with music, it makes me vexed to think how easily that great burden might be made lighter by the simple process of getting up different editions with music. As it is now, whether you buy Tucker's, or Messiter's, or Hutchins' edition, you have a great lump of a book that tires one to hold. You can get them at different prices, but the difference is only in the binding. Why can't we "wide-awake Americans" do as the "easy slow-going English" publishers of "Hymns Ancient and Modern" do, put all their hymns (and in that book there are over six hundred hymns) with the music, too, in a light duodecimo volume which even a little boy could carry in the choir? The type is good enough, both for music and words, and the convenience of such a book is very great. No wonder that in thirty years over twenty million copies of Hymns Ancient and Modern have been sold in England, and that the book is used in more than half the churches in that country. There are dozens of editions of that book, all different actually in size, type, and so on, and the heaviest musical edition for the organ desk is not so heavy as the lightest of our three American editions. Why shouldn't we make a strike now, and use "Ancient and Modern" instead of the new hymnal, and so get a great deal better collection of hymns and tunes than anything offered us here? Or, why won't some publisher give us books that one can hold conveniently?

CHARLES F. SWEET.

WHO FOUNDED THE CHURCH OF ENGLAND?

To the Editor of The Living Church:

Are Romanists sincere when they allege, as an historical fact, that Henry VIII was the founder of the English Church? Alphonsus M. Liguori, a doctor of the Roman Communion, says in "The History of Heresies and their Refutation": "Mary, likewise, proclaimed the innocence of Cardinal Pole, and requested Julius III. to send him to England as his legate *a latere*. He arrived soon after, and at the request of the Queen, reconciled the kingdom again to the Church, and absolved it from schism, on the Vigil of St. Andrew, 1554, . . . confirmed in their sees the Catholic bishops, though installed in the time of the schism, and recognized the new sees established by Henry. All this was confirmed by Paul IV."

In this proclamation the bishops are styled "Catholic," and the Anglican Church is represented as being in schism, but no mention of Henry being the founder of the English Church is made, although this would have been the proper time to have asserted the fact, if such was the case. To be consistent, then, Romanists should go below Mary's reign, and not get behind the record.

The Rev. W. Humphrey (oblate of Scharles Borromeo) asserts the truth when he says, "we are a new mission straight from Rome." This is a point in Church history that Churchmen would do well to remember when arguing this subject with Romanists.

St. Paul, Minn. W. L. CULLEN.

Personal Mention

The Rev. Laurence Sinclair has accepted the rectorship of St. Paul's parish, Salem, Oregon, and such will be his address till further notice.

The Rev. Henry Macbeth of Trinity church, New Haven, Conn., and Mrs. Macbeth, sailed from New York on the 15th, for a two months' cruise among the West Indian Islands.

The Rev. E. P. Green has resigned as rector of Grace parish, Morganton, N. C., dating from May 1st.

The Rev. Herbert G. Sharpley has been appointed assistant priest in All Saints' parish, Orange, N. J., and has entered upon his duties. Address Orange Valley, N. J.

The Ven. Cyrus Townsend Brady, Archdeacon of Kansas, has been appointed by the President a member of the Board of Visitors to the Naval Academy of the U. S., at Annapolis, Md. Archdeacon Brady is a graduate of the academy, class of 1883.

The British Archæological Association at its last session elected as an honorary member the Rev. Wm. Copley Winslow, D. C. L., of Boston.

The Rev. Percival H. Hickman, on Whitsunday, assumed charge of St. George's church, Leadville, Colo., for the summer months.

The Rev. Arthur Walham has assumed the rectorship of St John's parish, Mt. Morris, Western New York.

The address of the Rev. Beverley E. Warner, rector of Trinity church, New Orleans, will be at Bridgeport, Conn., from June 1st to October 1st.

The address of the Rev. S. Unsworth, after June 1st, will be Reno, Nevada.

The address of the Rev. Edward M. Gushee, D.D., is 259 Brookline st., Cambridge, Mass.

The address of the Rev. John Sword is 1412 Bouvier st., Phila.

Ordinations

On Whitsunday in all St. Saints' cathedral, Milwaukee, the Rev. Wm. Leete Hayward, tutor at Racine College, was advanced to the priesthood by Bishop Nicholson. The Rev. W. R. Gardner, S. T. D., president of Nashotah House, preached the ordination sermon, taking as his text, Heb. xv: 15 and 16.

Official

At a meeting of the Standing Committee of Virginia, held in Alexandria, May 7th, Mr. R. C. Cowling was recommended as a candidate for Holy Orders.

At a meeting of the Standing Committee of Southern Virginia, held Friday, May 4th, the following were recommended for ordination: The Rev. W. A. R. Goodwin, deacon, to be made priest, and Messrs. James F. Plummer, Robt. S. Coupland, and Alfred A. Pruden, to be made deacons.

BERKELEY DIVINITY SCHOOL

The fortieth anniversary will be held June 5th and 6th. On Tuesday, June 5th, the annual service will be held in St. Luke's chapel, at 7:30 P. M.; sermon by the Rt. Rev. Boyd Vincent, D.D., of the class of 1871. Wednesday, June 6th, the annual ordination of the Divinity School in the church of the Holy Trinity, at 11 A. M.; sermon by the Rev. Oliver H. Raftery. At 3:30 P. M. a congratulatory address to the Bishop. Reception to the aulmni and other visitors at 4 o'clock.

J. H. BARBOUR,
Secretary.

Middletown, May 19, 1894.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

MORRISON.—Fell asleep in Jesus, at noon, in Ennis, Texas, on May 10, 1894, Sue, youngest daughter of A. M. and Lucie E. Morrison, age 14 years and 5 months.

WELLS.—At her late residence, Port Dover, Ont., May 12, 1894, entered into the rest of Paradise, Anne Colman Wells, in her 88th year.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary

Acknowledgments

FOR the Madera Church debt: Mrs. Wm. Weir, Penn., $20; through the Rev. M. M. Moore, Mo., $4.62; R. Geissler, Esq., $1.

OCTAVIUS PARKER.

Church and Parish

A PRIEST wishes parish work during July and August. Address PROFESSOR, this office.

A PRIEST, musically and otherwise competent, at present assistant, desires a rectorship. Best references. Address E. W. M., THE LIVING CHURCH office.

TO BISHOPS AND VESTRIES.—An experienced priest, greatly esteemed in his present parish, wants to move from the East to permanent charge in the North-west. Extempore preacher and lecturer. Address, PIONEER, care THE LIVING CHURCH.

A LADY who has had much experience, both as principal and assistant, would accept a position in a well-established Church school. She has had many educational advantages both in America and Europe. Address, MISS H. C., care THE LIVING CHURCH.

WANTED—Two missionaries in priest's orders, for promising fields in a healthful and delightful section of the country. Applicants will please give their age, nationality, size of family, and one bishop and two priests for reference. Address, B. A., care THE LIVING CHURCH.

A CLERGYMAN'S daughter, with much experience and highly commended, desires a position where she can be useful. Specially qualified to teach Latin, French, Mathematics, and Higher English. Would take charge of a house, or assist in household duties and the care of little children. Willing to travel. New York and Washington references. Address, JEAN, care of THE LIVING CHURCH.

Choir and Study

I, and Only I

BY THE REV. CHARLES JOSIAH ADAMS.

The microscopist sat, and he looked through his glass,
At a wonderful thing that was coming to pass;
As wonderful, quite, as the Parthenon's rise,
Or the growth of a world in the depths of the skies,
In protoplasmatical *ovule* so small
That the naked eye scarcely could see it at all,
That the *spermule* had found—in the love, the unrest,
Which the one for the other keeps ever in quest,
From Man, in the pride of his intellect high,
To the bird or the weed, or the lily or fly.

"The *germ* of what being, I wonder?" he said,
As to glass achromatic he lowered his head;
For microscope never has difference found
In the numberless germs which in Nature abound.
The edge of the blade of your knife it may make
As wide as a paling, as rough as a stake;
But the germ of a man, or an oak, or a bee,
Of an elephant large, or a daisy most wee—
The germ, in a word, of each creature you'll name
Looks just as the germ of each other, the same.

The wonderful thing in the field of the glass,
The microscopist saw in its coming to pass:
The matter composing the bit of a germ,
(We'll say *protoplasm*—in the technical term),
Was divided adroitly in pieces minute,
Some delicate purposes surely to suit;
Which appeared in detail, as the minutes went by,
In legs, head, and tail—and the creature will fly,
For winglets appear; and, uplifting his head:
"An eagle in little!" the scientist said.

His brows they were knitted; he sank in his chair;
And this is the logic that came to him there:
Of *plasm*, the biologist thinketh alone;
But deserveth it praise any more than the stone?
The materials never could rise in the fane,
But for hand and the muscle of man, and his brain.
As the eagle from germ begins to unfold,
The worker to plan I can nearly behold,
The plan having worker that carries it through,
It *auction* must have, just as certainly, too.

The Lives, they are many that live on the earth,
And each you may see in its having its birth.
The eagle, but now, that will puncture the skies,
From the germ to the nascent, I saw it arise;
And often I've studied the weed and the man
From the germ starting upon as certain a plan,
The worker in stone, buildeth temple or hall—
In *plasm*, or one structure, or nothing at all;
The workers are many as works to be done,
The thinker, the planner, behind them, but *One*.

These workers in *plasm*—it is true, they to me
Are visible never; but still they must *be!*
Are visible never, through microscope, quite,
Though it seems that they're only just out of its sight;
And is sight the sole way through which facts may appeal?
I hear, and I smell, and I taste, and I feel;
I reason, I fancy, imagine, as well,
Why slave to my senses? Will somebody tell?
The P lanner as real as building that's seen,
On this, oh, my soul! all confidingly lean!

The Planner, He loves, in the nature of things,
Whatever by thought into being He brings.
I lived in the Mind—in the Infinite Thought.
Before I was bodied—in matter was wrought,
As the Acropolis' temples in Phidias' brain,
Before they looked down on Athenian plain.
Is Phidias living? Those temples sublime
Are perfect in him, though in ruins in time.
Though wounded, though dying, it comes as a psalm:
In the *Thinker—the Lover—Eternal*, I am!

And only am I? In the Phidian mind
The temple not only, the statue, we'd find—
The great and the little together would be;—
One loved as the other intensely we'd see.
What's finitely true, in the Master in Art,
Must truer be still in the Infinite Heart.
Hereafter the leap of my dog, and his bark,
The prance of my horse, and the song of the lark,
Will gladden my heart. Both the great and the small—
God planned us to be—and He loveth us all!

Rondout-on-the-Hudson, N. Y.

Musical Mention

THE PROGRAM of Mozart's first performance, Frankfort, 1764, prepared by the father, has been found recently. It reads: "My daughter, 12 years old, and my son of 7, will execute the concertos of the greatest masters on several kind of pianos, and my son on the violin likewise. My son will cover the finger-board of the piano with a cloth and play as if it were not covered. He will guess, both standing near and at a distance, and note any accord sound on a piano, on a bell, or on any other instrument. In conclusion, he will improvise as long as desired, both on the organ and on the piano, in any key, even the most difficult, as any one may choose. But his rendering of organ music differs greatly from that of the piano."

RANDEGGER, the London vocal teacher, is reported as saying that American pupils in music have more "go," than English pupils, and are more enthusiastic. The English are, as a rule, cold and self-conscious.

SIR ARTHUR SULLIVAN has such a perfect arrangement of telephones at his flat in Victoria st., that he can sit at home and listen to a rehearsal of an opera at the Savoy, and give instructions the same as if he were at the theatre.

SIR JOSEPH BARNBY says that in 20 years' experience at Eton, hardly one-fourth of the students, *i. e.*, the sons of the wealthier classes, had any gift for music. Whereas, among the poorer classes, nearly 70 per cent. of the young men had more or less musical talent.

THE MAYOR OF PALESTRINA, Italy, has appealed to admirers of the great musician for funds to erect a monument to the composer on the 300th anniversary of his birthday, and to restore the church where his works were first heard.

AFTER several months' study of the negro voice, Dr. Dvorak says: "I think we have a right to expect excellent results. It requires not only voice and ear to sing well, but a necessary requisite is the sanguine temperament and the vivid, easily affected, and susceptible imagination. I have not noticed these qualities so much in the voices of white pupils as in those of the colored ones. In volume their voices are superior to those of the whites, and in timbre the equal if not the superior. Colored people have every requisite to make good opera singers. The fondness of show, vanity, love of color, and mimicry make them natural actors."

WE COMMEND the following to the attention of Edith Brower, the writer of an article in the March *Atlantic*: "Is the Music Idea Masculine?": Ethel Smyth, whose "Solemn Mass," for soli, chorus, and orchestra, was produced last January by the Albert Hall Choral Society, with great success, under the direction of Sir Joseph Barnby, is one of the most promising young English classic composers. Brahms has taken her under his special charge, holding a high opinion of her talent. She is best known through her "Overture and Suite to Cleopatra" and her "Quintet for Strings." With Miss Smyth in England and Mrs. H. H. A. Beach in America, it would seem that the time is nearly past when it can be said that women have produced nothing great in musical composition.

MRS. EMMA GILLINGHAM BOSTWICK is probably the oldest singer in the world. She is 77 years old, yet her voice shows no cracked or tinny quality. When she was 60 she received $1,000 a year in a Chicago church choir. She still sings daily, and has no intention of giving up until her voice fails. She ascribes the preservation of her voice to steady practice. Nearly for quite 50 years ago Mrs. Bostwick was a singer in Dr. Hodge's choir, Trinity church, New York, and afterwards for many years, soprano soloist in the cathedral quartet choir of Ascension church, 5th ave. and Tenth st., and quite as heartily admired for her beautiful character, as her artistic distinction.

MR. FRANK VAN DER STUCKEN, one of the most accomplished composers and conductors in New York City, has been engaged as choir-director at the Temple Emanuel, New York. An important part of the duties will be the composing of special music for use in the synagogue service. The music is to be written in accordance with theories advanced by the centor of Temple Emanuel in a treatise by him on the traditional melodies of the Hebrew ritual. Much of the ancient religious music of the Hebrew race is based upon a scale that exists in the musical system of no other civilized people. It is the desire of the Temple Emanuel authorities to restore this ancient music to its primitive purity.

THE POPE will devote a portion of the coming encyclical to an exposition of his views on Church music, the result of consultation with authorities all over the world. The opinion is almost unanimous in favor of the Gregorian style, and of the higher forms used by Palestrina, Vittoria, and others of that school. The Pope objects to women in the choirs, also to the frequent repetition of words in a chant. He is reported to have whispered to an attendant during a grand musical service, "Do you think they really mean 'Amen' this time?"

ABOUT $8,000 has been subscribed in Paris toward a monument to be erected in the Parc Monceau in memory of Gounod. The committee in charge of the fund is: President, Ambroise Thomas; vice-presidents, Alexandre Dumas, Reyer, Magnard, of *Figaro*; secretary general, Arthur Meyer, of *Le Gaulois*; secretary, Alf. Edwards, of *Le Matin*; treasurer, Jules Barbier; and a general committee, including Massenet, Saint-Saens, Sardou, Jules Simon, Berthelot, Gerome, Gailhard, Carvalho, Joncieres.

THE PLAYS selected for the Bayreuth Festival this summer, with the dates of their performance, are: "Parsifal," July 19, 23, 26, 29, Aug. 2, 5, 9, 15, 19; "Lohengrin," July 20, 27, Aug. 3, 10, 12, 16; "Tannhauser," July 22, 30, Aug. 6, 13, 18. The performances begin at 4 P. M., and end at 10 P. M, with an hour's intermission between each act. The demand for tickets is very large, most of the best seats being already taken.

WE QUOTE Sir Morell Mackenzie: "If there is any doubt as to when it is best to begin the training of the singing-voice, there can be none, I imagine, as to commencing the education of the speaking-voice. It can hardly be begun too soon; in this way faults of production and articulation can be prevented, or, as it were, strangled in the cradle, which in after-life can only be got rid of with infinite trouble and vexation of spirit. Too much stress cannot be laid on the importance of surrounding a child, even before it can speak, with persons whose accent and utterance are pure and refined." In other words, it is easier and better to preserve the right use of the vocal organs from the beginning, than, after years of neglect, to attempt to restore them to their original condition.

The Old Selections of Psalms

BY THE REV. WILLIAM MCGARVEY.

Before the old Selections of Psalms and the Anthems, which were intended as substitutes for the *Venite*, pass altogether out of sight and memory, it may be of interest to note some of their peculiarities, and also to draw attention to a fact worthy of remembrance in connection with the recent revision of the Prayer Book.

The old selections were taken from the Prayer Book version of the Psalms. The Anthems were partly from the same source, and partly from the Bible version, with a few verses which seem to be a rendering of the compiler's own. These Anthems first appeared in the "proposed book" of 1786, from whence they passed into our first American Prayer Book in 1790. Both the Selections and the Anthems had some very curious omissions of verses and parts of verses. Some of these mutilations were evidently made in accordance with the ideas of propriety characteristic of the men and women of an hundred years ago; others were made, doubtlessly, because the verses omitted seemed to have no application under the Christian dispensation, or were in too exaggerated a strain to express the prosaic religious experiences of the Georgian period.

Take, for example, verse 10 of Psalm xxxii (Selection vi): "Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee." For an Episcopal clergyman to address such words to the heroes and dames of revolutionary fame, seemed, in 1789, somewhat in contrariety to the principles of polite society, and accordingly this verse was omitted. The same reason, no doubt, caused the excision of verse 5 from Psalm xxxviii: "My wounds stink, and are corrupt," etc. (Anthem for Ash Wednesday), and also the omission of verse 9 from Psalm xxii: "But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts," (Anthem for

Good Friday); and likewise the omission of verse 10 from Psalm xlvii: "He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs," (Selection IX.).

The last two verses of Psalm li (Selection III.) were omitted, perhaps, because the revisers of 1789 knew of no satisfactory interpretation which would enable a Christian to desire "that the walls of Jerusalem should be built," or that "young bullocks should be offered upon altars." And as these good people—and good they were, in every sense of the word—could not, in literal truthfulness, say with the Psalmist: "For whilst I held my tongue, my bones consume away through my daily complaining. For thy hand is heavy upon me day and night, and my moisture is like the drouth in summer;" these two verses were omitted from Psalm xxxii of Selection VI. And as the greater part of verses 3 and 5 to 17 of the same Psalm were altogether beyond anything they had experienced, these verses shared the same fate.

There is, however, another class of mutilations, made for an entirely different reason. It will be observed that all the damnatory clauses and seemingly hard speeches were carefully omitted from the Psalms in the Selections and Anthems. In Selection II., verses 19, 20, 21, 22 of Psalm cxxxix, in which some vigorous thoughts were expressed against God's enemies, were omitted; verses 5 to 9, inclusive, of Psalm xlix in the Selection X. were dropped. Part of Psalm lxix (the Psalm which was the subject of so much debate in the last four General Conventions), occurs in the old Anthem for Good Friday, but the damnatory verses are passed over. These same verses had been omitted from this Psalm in the "proposed book," where it was appointed in Part II. of the 14th Day. And, in all probability, the desire to get rid of the recitation of these same verses on Good Friday was at least one of the reasons which, in 1789, caused the substitution of the 64th for the 69th Psalm in the propers of that day. Certainly one cannot think that so important and noticeable a change was a mere printer's error. Poor printer, how many of other people's sins has he been charged with! It has even been said that the paucity of saints in our American calendar is due entirely to the printer! In the Anthem for Ascension Day, the 3rd and 4th verses of Psalm xlvii, in which there seemed to be some invidious distinctions drawn between the heathen and God's people, were omitted. In the Anthem for Whitsunday, verses 9 and 12 of Psalm ii, wherein the severe justice of God is set forth, were excluded.

Now, let it be noted—and it is this fact which I think well worthy of remembrance—that not only has the recent revision restored Psalm lxix to Good Friday as a proper, but in sweeping away the old Selections and Anthems, it has removed all provision for omitting the damnatory clauses from any of the Psalms. The mutilated forms of Psalms ii (Whitsunday) and lxvii (Ascension Day) no longer disgrace the Prayer Book. He who now chooses to use Selection XVIII. (the old 2nd Selection) is no longer allowed to mutilate Psalm cxxxix; and when Selection XX. (the old 10th Selection) is used, verses 5 to 9 of Psalm cxlxix cannot, as heretofore, be omitted.

Magazines and Reviews

Macmillan's Magazine for April, Macmillan's, Fifth ave., New York, has rather more and finer entertainment than its usual store, and among its papers, "A French Critic on England," "Chapters from Unwritten Memoirs," by Mrs. Ritchie; "The Old College at Glasgow," with others, invite attention. "The Waters of Castaly" is an earnest and scholarly plea for the old-time culture in English verse, and while deprecating the modern neglect of classic art and models, turns hopefully towards the future. Here is a passage which illustrates its fine quality:

> Although Latin and Greek versification may be dying out, and justly as some think, let us hope that classical scholarship will be suffered to survive. We hope, at all events, that our future poets will be, some of them, scholarly poets, and that there will still remain certain readers who have travelled the same road sufficiently to appreciate them. There is a subtle charm about the work of a mind stored, like Milton's, and Tennyson's, and Matthew Arnold's, with memories of the sweet singers of an older age. The reader who recognizes the quaint inversion or classic ring of some sonorous phrase, experiences a delightful feeling of freemasonry with the poet. It would be difficult to estimate how much Tennyson's *Lucretius*, for example, gains by this suggestion, or how much almost all the poetry of Gray and Collins. It is not so much in actual imitation (as in plays cast in the Greek model) that this is felt, as in the half-unconscious turns of phrase and choice of language that reveal the scholar's mind. It is barely too much to say that no one, unless he is a classical scholar, can properly appreciate one-half of our English poetry.
>
> We are inclined to fancy that our modern poets are, even now, declining somewhat from the standpoint of scholarship. It may be a trivial sign, but we notice that the Muses are not now invoked with the same seriousness as of yore. In fact, by name, the Muses themselves and all the time-honored machinery of older bards are rarely mentioned. There is no suggestion of classic grace in the modern [illegible]t, still less of classic clearness of expression. The world's course is dark to him, and he hints at its darkness with an even greater obscurity of his own.

Blackwood's Magazine, from the Leonard Scott Publication Co., opens with one of those exquisitely conceived little stories that linger in the thoughts like the odors of rarest flowers, or strains of impassioned music. Indeed, it has a musical arabesque running through it. The title, "A Bird of Passage," hardly suggests its motive, and we can only advise our readers, who prize the refinement of artistic work, to find and read it. Such "tales" bring neither fever nor contagion with them. "Emerson's meeting with De Quincey," affords an entertaining glimpse of that provincial doggedness sometimes attributed to the Scotch temperament, suggesting that after all, reputation and even celebrity are not a little indebted to local considerations. It is quite clear that the sage of Concord would never have cut a striking figure had he developed in Edinburg, and certainly DeQuincey would have earned an unsavory and unenviable reputation had his lines fallen among the caustic, exacting, and merciless criticisms of New England "neighbors." Other bright papers are, "Rabelais at Home," "On Acquired Facial Expression," "Trouting Tattle," and especially "The Gladstonian Myth," a raking broadside of "canister" that works devastation. Here language has the keenness and precision of the surgeon's knife, and analysis creeps through its victim until it crumbles into unseemliness. It seems to us that stronger invective or keener analysis has hardly been written since the days of Edmund Burke. The severity, however, seems rather academic and philosophical than personal.

The Contemporary Review will be eagerly sought for the long-heralded paper on "The Papal Encyclical on the Bible," by the author of "The Policy of the Pope," and sundry other audacious arraignments of pontifical prestige. The writer is confessedly a Romanist, while he avows himself a disciple of "the Higher Criticism,," and assails the dogmatic insensibility or self-complacency of the Vatican with an almost furious contempt, driving home volley after volley of the most damaging assaults against its scheme of Biblical orthodoxy. This incendiary, however, justifies himself by the desperate admission that Rome, or "the Catholic Church," as he receives it, not only can do without "the Bible," but is immeasurably stronger without its support and defense. The animus of the article is absolutely candid and outspoken. It more than sustains the ancient and constantly reiterated charge that "Rome" neglects, ignores, and practically rejects the Bible as a supernatural revelation, boasts of the prevailing ignorance concerning it, and laughs to scorn its pretension to sanctity and inviolability. If this be a possible and defensible attitude of Roman theology, the apostacy of the Roman Church is already an accomplished fact. Such an article must compel an issue between old Rome and the new Rome of which this "author" is a spokesman.

The Church Eclectic for May contains, among other good things, a grand address by the Bishop of Springfield, on "Worship." This address was delivered last year before the Church Club of Buffalo, N. Y. The subject completely stated is "Public Worship; Traditional; Hebrew; Christian; in America, past, present and future." The Bishop, under those heads, treats of the successive stages of the intercourse on the part of the creature with the Creator, with a thoroughness of grasp, a fulness of learning, and a captivating eloquence which are all his own. As there is no subject on which it is more important that right ideas should be attained, so we know of no contribution to the formation of right ideas more effective than this fine discourse. The same issue of the *Eclectic* contains one or two other articles connected with this important subject, so that as a whole it is a distinctly "liturgical" number.

Book Notices

Memoir Concerning the Seabury Commemoration held at St. Paul's Cathedral, London, the 14th day of November, A. D. 1884. Printed chiefly from a manuscript monograph introductory to a unique volume in the possession of George Shea, the pages of which are inset with the original correspondence and other proof of that historical event. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

This memoir is valuable not only as a permanent record of the remarkable service held at St. Paul's cathedral in commemoration of Bishop Seabury's consecration, but also as vindicating the character of that service as an act of reparation on the part of the Church of England for its failure to give Bisnop Seabury the episcopate when he applied for it. A valuable appendix to the memoir is the chart of the succession of the American Episcopate from the bishops consecrated in 1883 up through the English and Scottish lines to Archbishop Warham.

Horace Chase. A Novel. By Constance Fenimore Woolson. New York: Harper & Brothers. Price, 1.25.

The scenes of this story are laid alternately in St. Augustine, Florida, and in Asheville, North Carolina, when it was yet unknown as a pleasure resort. While it is entertaining and daintily written, it lacks somewhat in force and strength but as one of Miss Woolson's latest works it will be eagerly ought for by admirers of "Anne," and others of her popular stories.

The Rector's Vade Mecum. A manual for pastoral use. Compiled by the Rev. James A. Bolles, D. D. Revised edition, enlarged 1892 Prayer Book. New York: E. P. Dutton & Co. Price, $1 00

There have been many compilations of prayers and services for special occasions for use by priests of the Church, but we doubt if any have been more satisfactory than the old Vade Mecum, first put forth in 1862 "by a presbyter of the diocese of Massachusetts." Years afterwards this presbyter proved to be the eminent and good Dr. Bolles, *venerabile nomen!* The late revision of the Prayer Book naturally has led to a new and revised edition, which we hope will command its old popularity. It is in handy pocket form, more so than the earlier edition, and in type good enough for all eyes and all places. There have been some additions, all in the line of increased usefulness; and thus, with the good added to that which was excellent before, we do not see how any priest of the Church can afford to do without it.

Lead Work, Old and Ornamental, and for the most part English. By W. R. Lethaly. With illustrations. New York: Macmillan & Co. Price, $1.25.

They who have never given any attention to the use in the arts of the humble metal, lead, will be both surprised and interested in this book. To the uninstructed, lead seems too soft and ductile, too easily acted upon by the weather, too readily changed in shape, to be at all valuable in an artistic way, yet our author shows that these seeming objections are just the qualities that make it valuable for certain well-defined uses. Beginning with the early history of lead work and its craftsmen, we are led through a series of pleasing chapters whose topics range all the way from gutters to statuary, including coffins and church fonts. There are near a hundred illustrations of lead work, that extend from samples of Grecian and Egyptian skill antedating by many hundred years the Christian era, to those of almost our own day. The author's plea for the revival of the artistic use of lead within its proper sphere, is certainly a strong one.

Some Salient Points in the Science of the Earth. By Sir J William Dawson, LL. D., F. R. S., etc. New York: Harper & Bros.

For many years now, Prof. Dawson has been the foremost authority in the field of geological research. This place he has won and held while still holding fast to his faith in the Holy Scriptures; witness his "Origin of the World" and his "Earth and Man." In this latest work, which he intends as his "last word" on a science which has grown from infancy to manhood within his own lifetime, he gives us, as he tells us in his touching brief preface, "much that is new and much in correction and amplification of that which is old." In the presentation of this "much" there is the same clearness of thought, accuracy of research, and citation of verified evidence that have marked his previous writings. He is not an evolutionist in the generally accepted sense of the word, and is never otherwise than honest and true in the treatment of all difficulties; thus he has always been like the elder Agassiz, and Hitchcock, and Guyot, a man of faith in a Power above mere material law, not in spite of his wide knowledge of geological lore, but because of it. No one who claims to speak or write upon the much-hackneyed theme of the relations of science and religion can, with any honesty, neglect the careful study of these last words of the prince of geologists.

Katherine Lauderdale. By F. Marion Crawford. New York: Macmillan & Co.

In his latest story, Mr. Crawford comes again to New York, and gives us the first of a series of stories dealing with the fortunes of a single family. While it is a love story it is much more. It is an accurate picture of certain circles of New York society to-day, and in the analyses of character and motive, Mr. Crawford has done nothing better than this book gives us. The period covered is only five days, from Monday till Friday, but in these days are crowded many exciting incidents. These grow out of the fact that Jack Ralston has the reputation of being a hard drinker. In a large measure this reputation is deserved, but the most thrilling incident occurs to Ralston while he is perfectly sober. Katherine and Jack are married secretly. Katherine knows that her father who is a practical miser, will not consent to her taking Jack as her husband, and it is on her persuasion that Jack marries her. She hopes that her rich uncle and Jack's uncle too, Robert Lauderdale, commonly known as Robert the Rich, will give Jack some portion by which he may earn an income sufficient to support them comfortably, without being compelled to be dependent either upon his mother or her father. But Ralston is a failure. Uncle Robert has already provided him with two positions, neither of which did he make any success. On the day of the mar-

riage, Ralston meets with a series of adventures, culminating in an accident which mentally unbalances him for a time during which he is thrown into several situations which are explained by others as being due to the supposed fact that he was drunk. His friends, his mother, and even his day-old bride, all believe this to be so. The complications which arise from this are numerous and create much distress on the part of those who love him in spite of his failing. The matter becomes clear at last, and the story ends with a complete reconciliation between husband and wife, but with the fact of the marriage remaining still a secret to all except to Uncle Robert. Mr. Crawford is always happy in his sense of locality, and the familiar scenes of Washington Park, Clinton Place, and Lafayette Place, are brought distinctly before the reader. Several characters of former novels reappear. Paul Griggs whom we have known in "Mr. Isaacs" and "Greitenstein," and Russell Vanburgh who appeared in "Marion Darche," are here. Griggs, especially, is interesting, and more of him is promised in the next novel of the series. The story is full of smart sayings, and shrewd observations on New York society and affairs. It must be considered, however, only as a sort of prologue to the real story which is to come, when the results of the secret marriage will be written out, and the moral that Mr. Crawford intends to draw from that act, will be eagerly awaited by all who have read his works with so much pleasure.

The Thoughts of the Emperor, Marcus Aurelius Antoninus. Long's Translation. Edited by Edwin Ginn.

The Classic Myths in English Literature. Based chiefly on Bulfinch's "Age of Fable. Edited by Charles Mills-Gayley, professor in the University of California.
Boston: Ginn & Co.

These volumes present the handsome paper, clear typography, and neat and strong binding for which Ginn & Company are among the foremost American publishers. The former volume summarizes excellently in its preface the trend of the emperor's philosophy. This is followed by a short narrative of his life, (A. D. 121—180), by the text of the "thoughts," by a longer sketch of his philosophy, and by a general index of topics. Readers will remember that the slave Epictetus and the Emperor M. Aurelius Antoninus, so widely separated in social position, are the two heathen moralists who approach in their teaching surprisingly near to Christian precepts. The purity and beauty of their ethical system are however rather stoic than Christian.

The compilation of classic myths with its stories of romantic adventure, may interest young people more than the deeper and far truer conceptions of the imperial philosopher. The term "classic" is used in wider sense than to mean Greek and Latin; though naturally the Hellenic myths occupy the largest space. There are, however, accounts of the Scandinavian and old German gods and heroes, and in one of the earlier chapters, there is a brief reference to oriental mythology, giving the names of extant records of the ancient Egyptian religion, the Hindoo *Vedas* and *Epics*, and the sacred Zoroastrian scriptures, with very short accounts of their nature and contents. The exuberant Greek tales are reduced to system by division into myths of the creation, attributes of the gods of heaven, of earth, of the under-world, and of the waters. The famous narratives of greater length too are given, as the Trojan war and the adventures of Æneas. The Norse and old German legendary theology and pre-historic annals are of interest chiefly because these peoples were our remote ancestors, and because of the striking contrast between their conceptions and those of the ancient Greeks. The northern mythology is more than all else warlike, even cruel and bloody, though not without the element of pathos; the southern, far more graceful and artistic, on the whole more cheerful, but more licentious. The Teutonic mythology is brought down late enough to include the celebrated *Niebelungenlied*. Throughout the book is very frequent citation from English poems on the legendary tales; and various personages are depicted to the eye in above a hundred illustrations from ancient and modern sources. There are also several maps, and even tables of genealogy as precise as in the pages of veritable history. A thoughtful preface, a commentary, and an index of subjects, add to the worth of the volume. As a later and fuller work than "The Age of Fable," and as providing in moderate compass a full storehouse of the famous stories to which we have so frequent allusion in literature, this is certainly worthy of a place in the most important part of every family library, that of books of reference.

Leonidas Polk, Bishop and General. Two volumes. By Wm M. Polk M. D. LL. D. New York: Longmans, Green & Co.

This is a remarkably interesting book. The art of writing biography has been brought to a high pitch of perfection in this century, and has come to be not only one of the most prolific, but also one of the most satisfactory branches of literature. The subject of the present work impresses the imagination at once, "Leonidas Polk, Bishop and General." Reminiscences rise before the mind, of the warrior bishops of the Middle Ages, and certainly Leonidas Polk in his character and career belongs to the age of chivalry rather than to our own prosaic century, and for sincerity of motive and purity of life, combined with the qualities which mark the hero, stands with the knights of old, *sans peur et sans reproche*. Leonidas Polk came of the Pollocks of Scotland. His direct ancestors settled in the north of Ireland in the reign of James I. One of them served under Cromwell. In 1659 they emigrated to Virginia, and a century later we find a branch of the family in North Carolina, where they took a prominent part in the movements leading up to the Revolution, and in the war itself. The father of the future bishop attained the rank of colonel, and declined a commission as brigadier-general. Leonidas inherited a love of the military profession, and was educated at West Point. Dr. McIlvaine, afterwards Bishop of Ohio, was chaplain at the academy, and under the influence of his powerful ministrations young Polk was "converted." Soon after graduation he made what in his case was a great sacrifice, and became a candidate for Holy Orders. The interest of the book increases as we follow his career from this point. The biography centres about two epochs: his consecration and work as "Missionary Bishop of the South-west," and his exchange of "the gown for the sword," as one of his friends expressed it; he preferred to say that "he buckled the sword over the gown," since he never contemplated the repudiation of his office. It is well known that the true spirit of the Catholic Church as embodied in ancient canons is opposed to the idea of an ecclesiastic taking up arms. Bishop Polk justified it to himself by comparing his case to that of a man whose house is on fire and who is forced regardless of his proper avocations to take such measures as he can to save his property. But while his military career under his peculiar circumstances is deeply interesting, and, as here skilfully told, supplies an instructive chapter of the Civil War, we confess that other portions of the book are more attractive to us. The missionary episcopate of Jackson Kemper in the North-west is renowned in the history of the American Church. That of Polk in the South-west, initiated only three years later, is very little known. The sketch here given is full of interest. It is evident that the difficulties of the work growing out of the character of the population were very great. In the north-west the people were for the most part agriculturists, instinctively quiet and orderly, while the south-west was filled with adventurers and renegades of all descriptions. But no portion of the book is more instructive than that which describes the life of the Bishop's plantation in Louisiana, with its four hundred slaves. We see here the charming side of the old Southern society. A manner of life comes before us which is already as extinct as if centuries had intervened instead of only thirty odd years. The picture drawn in the letters and diaries of the members of the Bishop's household, and visitors who shared its unbounded hospitality, is very vivid. It is a companion piece to that contained in "The Memorials of a Southern Planter." The princely prosperity of earlier years gave place, through a series of really appalling calamities, to comparative privation; but the Bishop and his faithful wife rose superior to earthly misfortune. The sources of their happiness lay deeper than the circumstances of wealth and luxury with which their lives had been for so many years surrounded. This biography will be read with equal interest as a contribution to Church history, a valuable chapter in the annals of the great Civil War, a description of the best side of the old Southern society, and the story of a strong and heroic man.

Biblical Essays. By the late J. B. Lightfoot, D. D., D. C. L., LL. D., Bishop of Durham. London and New York: Macmillan and Co.

This new volume issued by the trustees of the Lightfoot Fund, is a sad reminder to the admirers of the great scholar that the material which he left for publication is almost exhausted. We understand from the preface that only one more volume is likely to appear. The regret of the student is intensified as he examines the contents of the book before us. It is well known that at the time of his appointment to the Bishopric of Durham, Dr. Lightfoot had only partially completed his greatest literary projects. Subsequently, "by sheer strength of will he completed the five massive volumes on the Apostolic Fathers." It still remained to finish the commentaries on St. Paul's Epistles. But the pressure of his episcopal duties, with his rapidly declining health, terminating in his premature death, made this work impossible. A mass of material tributary to the proposed commentaries, which had accumulated during the years of his professorship at Cambridge, was at hand, but much of it had never received his final revision and much was entirely fragmentary. It was decided to bring out in one volume such of the prolegomena as were in a sufficiently complete state for publication, and to reserve for a final volume such of the fragmentary comments upon passages in the Epistles as were fullest and most valuable. We have before us the result of the first of these undertakings. The volume opens with three important essays in defence of St. John's Gospel, only one of which has before seen the light. Following these are essays on "St. Paul's preparation for the ministry," "The chronology of St. Paul's life and Epistles," "The Churches of Macedonia," "The Church of Thessalonica," "The mission of Titus to the Corinthians," three papers on the Epistle to the Romans, the record of a controversy with Dr. Hort, whose own paper is published as the second of the series. Then follows an interesting discussion of the old unsettled question as to "The destination of the Epistle to the Ephesians." The volume ends with two closely connected essays, one upon the "date of the Pastoral Epistles," the other, "St. Paul's history after the close of the 'Acts.'" The editors state that only about one-third of the contents of the book have seen the light before, the remainder being printed from lecture notes. These notes, it appears, were often quite unfinished, and the meaning being indicated, it was thought best to frame into complete sentences the material thus afforded. This has certainly been accomplished with great skill and success, though the editors fear that the true meaning may sometimes have been only inadequately expressed or even entirely missed. It is evident, however, that such possibilities have been reduced to a minimum, by employing the aid of accomplished scholars, apparently students, in former years, of the great master himself. Nothing in this volume is of greater value than the papers on St. John's Gospel at which adverse criticism has made such a determined stand. The first essay has been widely known for several years. It is concerned with the internal evidence. The second, now printed for the first time, covering nearly eighty pages, is a noble contribution to the study of the external evidence. It is an illustration of the rapidity with which new evidence has accumulated, that Bishop Lightfoot speaks in this essay of the Apology of Tatian to the Gentiles as the only work of his which has come down to us. This was in 1872. We now have also his famous Harmony in complete form which has set at rest the question whether he knew the Gospel of St. John, since almost the whole of it is interwoven with the other Gospels in this work. In a note appended to the essay on Tatian in his "Essays on Supernatural Religion," in 1888, Lightfoot recognizes this fact, and says: "Thus the 'ecclesiastical theory,' the only theory which was supported by any sound continuous tradition, is shown to be unquestionably true, and its nineteenth century critical rivals must all be abandoned." To give even the briefest account of the many subjects interesting to the scholar, which are discussed in this volume, would occupy far more space than we have at command, and we can only say in conclusion, that this is pre-eminently a book which no earnest student of the New Testament can dispense with. It is a necessary supplement to the completed commentaries on St. Paul's Epistles.

Opinions of the Press

The Pittsburg Dispatch.

RELIGIOUS JOURNALISM.—The recent suspension of *The Andover Review* and the failure of two religious weekly papers serve only to emphasize the fact that religious journalism is in anything but a flourishing condition in America. Comparatively speaking, the reign of the religious review and quarterly is over, and those that are published barely pay the cost of manufacture. *The Presbyterian Review* struggled along for years, and even with the imprint of the Scribners it was compelled to suspend. The stopping of *The Andover Review* had been anticipated for some time. The reviews of the other churches are also lacking in support, and can hardly publish one issue after another without loss. Nor can it be said that the religious weeklies have flourished at the expense of the monthlies or quarterlies, since practically no advance has been made in weekly religious journalism for some time past. In fact, if one takes the list of eight of the principal religious weeklies of the day, the discovery is made that in each case there has been an actual loss of circulation. and where no loss has been suffered no gain has been made. Books of a religious character, on the other hand, have increased in sales during the past five years, and enjoyed wider popularity than ever before. But the religious weeklies are in a deplorable state of stagnation. Just where the cause lies, even those directly interested are unable to say. The fact simply remains that the religious weekly is at present not a growing institution in America.

Harper's Weekly.

A SHAM CRUSADE.—In short, the entire enterprise of Coxey and his imitators is foolish. It has no element of respectability, moral, intellectual, or material. Its chief support is in the newspaper reports, which magnify the number of recruits, describe great additional armies which are always about to be formed, and gratify petty seekers after notoriety by recording their silly deeds and words. We refuse to see in this movement the evidence of profound and widespread discontent with our institutions and with our social organization. It bears no mark of popular inspiration, represents no cause, and engages no real enthusiasm. Until the "army" is dispersed there will be danger of disorders wherever its divisions move, and perhaps the police of the capital may have their hands full of work for a month to come. But we believe that the sham crusade has already culminated, and that from this time the ridiculous aspect of it will rapidly come into prominence, while its alarming features disappear. It will probably be remembered a year hence chiefly as having afforded an occasion for certain Senators of the United States to disgrace their seats and the nation by a display of demagogism unparalleled in our history.

The Household

The Do-Nothing Society

BY L. M.

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CHAPTER VIII.

Mrs. Morton, the widow, was lying on her lounge one afternoon in Lent, looking paler and thinner than when we saw her last; and Madge sat on a low chair beside her, reading aloud the evening Psalms and Lessons. The mother was no longer able to go to church, so the girls took turns to stay with her, except when Alice or Mabel came to spend an hour and read to her. When Madge had finished, they were both silent for a while, then the invalid spoke:

"What a comfort it is to know that all over the world the same beautiful Psalms are being said or sung this evening! How many have been cheered and consoled by them, through weary nights and anxious days, since they were inspired for our use! And how many sad hearts they are comforting this very evening!"

Madge came nearer and kissed the pale cheeks.

"Madgie dear," said her mother, "don't break your heart, love, because I must leave you—and very soon, I think. It grieves me that you and Katie will sorrow so for me, otherwise, I am only glad to go."

Madge could only answer by tears.

"Listen, my child, Carl is able to give you a comfortable and happy home, and we know that he has been long waiting for you. Don't try his patience too far, but reward his faithful love as soon as you can. Auntie has begged me for Katie, to be her companion when I am no longer here."

"But Carl and I would love to have Katie," interrupted Madge.

"Yes, dearie, I know you would, but auntie needs some one in the house with her now, and it will comfort Katie best to be of use. My darling child, you have been everything to me, you two. It will take away my last earthly care, if I know that you will be happy after I am gone."

"I will try," Madge sobbed, "but I feel as if I never could be happy without you."

"I have written to Carl," said her mother, "to come as soon as he can, that I may see him once more, and give my dearest treasure to him."

Just then the door opened, and Katie came in, accompanied by a tall young man. It was Carl himself, who had taken the first opportunity of coming. During his visit, Mrs. Morton found him the same Carl as of old, yet improved by the three years that had made him older and wiser; and she said the good-bye, which she knew was the last; happy in the certainty that her child would be given to a good and true man.

Alice found comfort at the bedside of gentle Aunt Anna, and Mabel, who was always ready to spend an hour there, learned many precious lessons of patience and faith, for which she was thankful all her life. Aunt Janet was a great deal with her beloved Anna, and took up the threads of work which she was laying down. So, gradually, that beautiful life drew to its close here, but only to "go on to perfection" in the sinless realms of Paradise.

The Confirmation was on the evening of Passion Sunday, and Katie watched beside her mother, for Madge had several of her Sunday school children among the candidates. The service was most sweet and solemn; the Bishop's words earnest and inspiring; his manner kind and fatherly. Several of the white-robed choristers knelt before him, and all the maidens wore white, the emblem of a pure, sincere heart. The rector was thankful and happy to see Dorothy and her mother receive the blessing he had so long desired for them, and he felt almost a father's affection for Harry and Ned.

George Ferguson, who had never witnessed the rite, was deeply interested. He had been baptized, but had "never connected himself," he said, "with any particular church." "I shall watch you fellows now," he remarked, half-serious, half in jest, to Harry Hunter, after the service, "and see if there is anything in it all."

Harry shook his head gravely; yet the words made him realize how important it is, "what we believe in our hearts, to practice in our lives."

Will walked home with Madge, and stayed awhile to tell his aunt about the service. He noticed, as he kissed her good-bye, what a lovely, unearthly smile illumined her face; it seemed to him afterwards that it must have been the first ray of the new morning that was to break upon her, for she slept that night, never to wake again in this world of pain.

Auntie took Madge and Katie home to her loving heart and her cozy house; but it was hard for them to leave the little cottage, and the garden their mother had loved so well. Madge's long-taxed strength gave way and she was ill for a short time. This gave auntie an excuse to pet her to her heart's content, and anxiety for Madge kept Katie from dwelling too exclusively on their great sorrow. And as time went on, they learned to think more of the gain to that pure spirit than of their own loss; they talked of her constantly, and realized that she was not dead but living, "for all live unto Him;" and Paradise became a dear and familiar place to their thoughts. Madge was well enough to go out by Easter Day, and was able to rejoice, in the midst of her sorrow, in the glorious truth commemorated by the queen of festivals.

Julia Stone was at church, too, the first Sunday in many weeks; she had chanced to pass the church on Good Friday afternoon, and a sudden impulse made her enter; she listened to the solemn prayers, the sweet, sad hymns, the devout meditations, and her heart was touched, for it had been already softened by the new influences at home. So she had made some good resolutions.

There was hardly standing room in St. Mary's when the mid-day service began, and the long procession of clergy and choristers entered, the latter wearing little bouquets of bright flowers on their cottas. Down the side aisle to the western door, and then up the central aisle to the chancel, they marched, the cross, wreathed with flowers, borne triumphantly before them, while the arches rang with the joyous strain:

Oh the golden, glowing morning!
All the waiting earth adorning
For this Easter Day,
To the King, in all His splendor.
Lord of life and death, we render
Highest lauds this day.
Let the banners float before us,
Shout aloud the joyful chorus,
Christ is risen! He is risen!
This is Easter Day!

The music was not too elaborate; there were familiar hymns in which all joined; the sermon was brief and practical, bringing home the truth of the Resurrection to the hearts of the people. The Communion service was Mr. Hart's own, and rendered in the reverent spirit in which it had been composed. It was nearly ended, when Jennie, raising her eyes, started to see a familiar figure kneeling at the chancel rail, surely it was John Riley! A few moments more and his clear voice rang out in the *Gloria in Excelsis*. Alice, who stood next to Jennie, turned crimson, then pale, and leaned on her cousin. Jennie quietly put her arm around her and their eyes met; and from that time Jennie tried to forget herself entirely in the thought of John's and Alice's happiness.

It is to be hoped that John's cotta did not suffer as before, for it certainly was an incredibly short time after service before he joined Mrs. Lynn, Alice, and Mabel. There was a good deal of feeling on both sides thrown into the conventional grasp of the hand, and commonplace words, "I am so glad to see you."

"I hoped to be here last evening," said John, "but our train missed connections, and I only just got in late to service; slipped in by the organ for the Celebration. Isn't it a glorious Easter Day? And how nice it is to be back at St. Mary's again; there is no church like it where we have been."

"How are your mother and sister, John?" asked Mrs. Lynn.

"Mother is much better; Leila is well. They are at the hotel now, where we will remain until we decide whether or not to keep house."

"They will live here then? How nice for you!"

"Yes, indeed. They want to meet you all; they have heard so much about you."

"I hope you have not raised their expectations too high. It is a bad plan to boast of our friends too much."

"I'm not afraid of the consequences in this case," was John's answer.

George Ferguson caught up with them and remarked: "I am no more account, Riley, now that you have come back!"

"Nonsense, Ferguson! You are far ahead of me. I hope we shall not lose you yet awhile."

"I must go West again in May," said George, "but I shall be really sorry to leave the choir, and Mr. Morton and all. It is such a nice church, St. Mary's,"

Aunt Janet was delighted to see John again; she called on his mother and sister, and they soon became fast friends. Mrs. Riley was too much of an invalid to go out, but Leila's interest was awakened in her brother's circle of acquaintances and their various occupations. She had never before been thrown with Church people, and found it new and strange to see how entirely their hearts were given to the Church and her interests; how personal comfort and ease were continually and cheerfully sacrificed, when anything was to be done for the beloved Church. John was delighted that his little lady love speedily won the hearts of his home people, and he hoped much in the future from Alice's influence. If she might only draw them to care for those lasting things which he and Alice counted dearest of all!

He brought Leila to the May meeting of the Do-Nothing Society. George Ferguson was there to say good-bye. He was off to the West, and might not see his friends in Hamilton for many a long year. Aunt Janet was really sorry to part with him, for his visits had been a great pleasure to her. She had seen, besides, his growing interest in the Church, and had hoped that he would stay on, and perhaps be confirmed another year. As she said good-bye, she added: "Don't forget St. Mary's!"

"Indeed, I will not," was the answer, "nor any of my good friends there."

"I hope you will consider our Church yours now, George. Won't you join a choir and keep up the interest begun here?"

"Mr. Hart has given me a letter of introduction to the choirmaster of St. Luke's in ——," he said. "I would rather sing in your church than in any other."

"We shall remember you always George, and miss you sadly. Let me hear from you sometimes. Good-bye!"

"Thank you! Good-bye!" He shook her hand warmly, and left the city with sincere regret, and a resolution to be worthy of such friends. The memory of

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St. Mary's was a strong tie to heavenly things, and a safe-guard against the temptations which soon beset his path.

Aunt Janet often wondered how she had ever done without Madge and Katie, whose presence made such a difference in the once lonely house. Carl came down from New York every week to see Madge and he persuaded her to fix their marriage for October.

Katie, who had been her mother's right hand in the work of the Woman's Auxiliary, proved a valuable assistant to Aunt Janet; and the new secretary constantly referred any puzzling question to her niece. Jennie, at first, was somewhat inclined to be jealous of the two girls, who had crept so close to her own place in auntie's heart; but she was waging a vigorous war against selfishness in these days; and when she became conscious that the enemy had broken in again, in this direction, she took skame to herself for unkindness toward her orphaned cousins, and tried to check the least thought of jealousy, before it grew into a word or act.

To be continued.

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XXI

A MICROSCOPE MEETING.

During the spring recess of those who were in school, there was opportunity for a visit to Harrison Farm, and Miss Lacey consented to take her microscope and some slides and try to complete the list of objects which had been promised the preceding summer, and omitted for want of time. She sent an invitation beforehand to each member to name two objects which he would particularly like to have exhibited and explained, saying that the first would surely be taken, if she could procure it, and the second also if there should be time. The responses were immediate, and the tastes so different that few duplicates were mentioned, so that when the party met, and Miss Lacey took out her Griffith Club microscope, so well arranged for traveling purposes, she had her plan for work made out, and lost no time in getting about it. They were all there—Frank and Fred from their commercial school, Will from Yale, John from the Medical College, and Joe from the High School; Grace had finished her lectures, but Nellie and Mabel were still in the midst of a special course of study on English History and Literature, while Bess was enthusiastic over an art club, for the study, not the practice, of art, of which she was a very active member.

But notwithstanding so many other interests, all were ready to spare a little time for natural history, and Miss Lacey had a very attentive circle of listeners, as she put the first slide under the objective, and said:

"First, I will take Grace's selection, the *amœba*, for the same reason that she made it, because it underlies everything else, she says. I have been constantly referring to it, but never have showed it to you. As I said, it underlies all biological study, both animal and vegetable. You will see it looks just like a bit of the white of an egg, and you will need watch it a little to see its different action. It the white of an egg is left to itself, in a little while it wastes away, the oxygen of the air attacks it, and converts it into new compounds; but if the *amœba* is left to itself, it resists the oxygen, and meets no change, it has something, in addition to the chemical elements, carbon, oxygen, hydrogen, and nitrogen, which the egg has, and that something is the unexplainable mystery, *life*. What changes do you see in it?"

"A knob is growing on one side, and it seems moving that way," said John.

"Yes, that is the way it moves. These projections are called *pseudopodia* or false feet. Does it find any food? Well, we will wait until it does. By and by it will find some plant cell probably, and it will take this into its body and absorb it just as a man does, only, instead of digestive and circulatory and excretory organs, it will use whatever part of its body comes handy for all three. It is separating, did you say, Grace? Well, then, another *amœba* is being born. You see, it has the three main functions of life—power of self-movement, power of taking outside matter and using it for food, and power of reproducing its kind. Now, please, remember what I told you when I was talking about bacteria. This little *amœba* is precisely like the white blood corpuscles or *leucocytes*, which fight the invading disease germs. They are found not only in blood and lymph, but wandering about in the tissues. There are four varieties, but all have the characteristics of the *amœba*. Their activity and efficiency depend on the health of their host. If he is narcotized, or subjected to cold or shock, or enfeebled, they lose their power, and cannot heal his wounds, or ward off his enemies.

"Will suggested that, as we talked all last summer about seeing an *odontophore*, and did not, we should look at one now. He described his agony at the long delay, in a way which I look upon as strictly hyperbole, but I must say I am glad he remembered the name. I see some of these botanical young ladies did not. What is it, John?"

"I think Will referred to the cutting apparatus of the snail, a long ribbon like appendage, which bears its teeth?"

"Yes, and here it is."

"Each snail must have its own private dentist," said Fred, who happened to be the first one to take a look.

"Say, Miss Lacey," said Joe, who came next, "how does he carry them around?"

"He rolls the ribbon up compactly, and stows it away in a nice little case made in his head purposely for it; and then, when he finds himself on a soft, green leaf, he unpacks it very quickly, and goes to work. After seeing his teeth, you will not be surprised that snails can do so much damage."

"Do slugs have *odontophores*, too," asked Mabel.

"Yes.

"I found one eating my garden p'ants last spring, and I turned it over and over, but I couldn't find where it had anything to eat with."

"On this slide is a part of the stomach and gastric teeth of the grasshopper, in which John takes so much interest. The grasshopper does not secure his food with these, you will remember. John told us he has jaws or mandibles, with a toothed cutting and grinding edge, suitable for biting. But after he has swallowed the food, he has ample dental arrangements. Just after the passage leaves the head, there is a succession of folds, at first circular, with rows of spine like teeth—as you see here—and then longitudinal, the teeth in rows formed of groups of from three to six teeth, which point backward so as to push the food down into the stomach. This is the crop, and between the crop and stomach is what is called the *proventuculus*, which also contain sharp teeth."

"I shouldn't think a grasshopper would ever have dyspepsia," said John.

"Probably not."

"Where does the 'molasses' come from?" asked Joe, who had often experimented with grasshoppers.

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"That originates in the crop, probably for a digestive purpose, and is mixed with the food, which is turned into a sugary matter. As the food has been cut by the jaws, probably the grasshopper's teeth only act as muscles to throw it back and forth, and are not really teeth, as those on the lingual of the snail undoubtedly are.

"John was very comprehensive in his modest request for a grasshopper under the microscope, since we have to take him in such minute pieces, but we will keep on, and look at his antennæ next. The forms of these organs are as varied as those of the insects to which they belong, and generally so well marked that a good entomologist can from a single antennæ tell the genus it came from. You see, it consists of a vast number of little joints, each a trifle smaller than the preceding, so as to form a long thread-like organ. In the middle the joints are largest, which feature is peculiar to the grasshopper, as distinguished from the cricket. The functions of the antennæ are not well determined, and probably differ in different species. I am glad to see John studies the best authorities, who now consider the antennæ of the locust and grasshopper as organs of smelling.

"I had no grasshopper's eye, but I brought one of a bee, and first I will show you the whole head of the bee, with the three simple eyes in the centre, and the two large masses of compound eyes at the sides. I will put this under a low power, and then in the Griffith; I will put the compound eye by itself. You can see the facets plainly."

"It looks like the great lamp of the Gay Head Light," remarked Will, "that has so many reflecting lenses."

"Now show us the leg," said Joe.

"Look first at the jaws of the bee, and its long flexible, with which it licks up the honey. Here is a beetle's head, so you can compare the mandibles. I have no grasshopper's foot either. You know they don't thrive at this season, or I would have procured one, and had his various members ready. But here is the leg of the ant, furnished with two claws, and a little pad in the centre. Under a higher power, as in the Griffith, when I change it, you will see the pad is covered with long hair-like appendages, each having a little disc at the end, and probably secreting some glutinous fluid which enables the insect to hold on to perpendicular and smooth surfaces."

"Oh," said Joe, "is that the way he does it? That is easy enough."

"I thought," remarked John, "that it was thought to be the force of suction."

"I think that theory is abandoned," replied Miss Lacey. "Perhaps you have noticed that house-flies, when stiff with cold or feeble with age, have trouble in detaching their feet? This is the foot of an ichneumon fly. It has a fringe of hair, probably to enable it to hold on more firmly to the caterpillar when depositing eggs. The caterpillar wriggles so he would throw it off without some such provision. This is a hornet's foot, and you will see it is furnished with three pads."

(To be continued)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

One By One

"Pile them straight and evenly, my boy."

Will's father came and stood near him as he was piling up some wood.

"But then I shall have to lay every one separately," said Will, in a complaining voice.

"That is a good way—one by one."

"One by one! Oh, dear! It takes so long. I like to take a half-dozen at a time. Just think of going all through this great pile, laying the sticks one by one."

"But one by one, little by little, is the way most of the great things are done in this world," said his father.

"It's the way I'm laying this walk, one brick at a time," said Robert, Will's older brother, who was working near by; 'one brick and then another."

"It's the way I'm doing this knitting," said grandmother, with a smile, from her seat on a bench in the shade; "one stitch and then another."

"If I had my way about things, I'd have it different," said Will. "I'd have things done in one big lump."

"I don't think I'd like that," said Robert. "I like to see things grow under my hand."

"When we think how many things are made up of one small thing added to another," said father, "it gives a great deal of dignity to little things. Look at the leaves on the trees; how they wave in the soft wind, every new movement giving them a new gleam in the sunshine."

"I don't think I'd fancy a tree with just one big leaf to it," said Robert, "or a lawn with one big blade of grass to it."

"Water is made up of drops, land of grains of sand or earth, and the sunshine of separate bright rays," said father.

"Sure enough; there are plenty of littles," said Will, who was becoming interested in the discussion. "But," the whine coming back to his voice, "there's so much tug, tug, to it. At school it's day after day, and day after day. And it's one figure after another on your slate, one line after another in your lesson."

"Well," said Robert "what would there be for us to do if it wasn't one thing and then another? Would you like to get through, and then have nothing more to do,"

"Ho!" said Will; "I really didn't think of that. No, I don't think it would suit me to be all through with everything."

"I think," said father, "it is well for us sometimes to remember how few of the great things in the world are done by just one person or through a single great effort. They come of the united force of a dozen or a hundred or thousands of men, and from all these through the adding of one day's effort to another. So now, having preached my little sermon, we will go to dinner."

"And after I've finished this wood pile we'll have our game of ball," said Will.

"That will be one pitch after another," said his father.

"One bite and then another," said Robert, with a smile at his brother, as they were at the table.

"Yes," said Will, laughing, "I should not like to take it all in a lump."—*Sidney Dayre, in New York Observer.*

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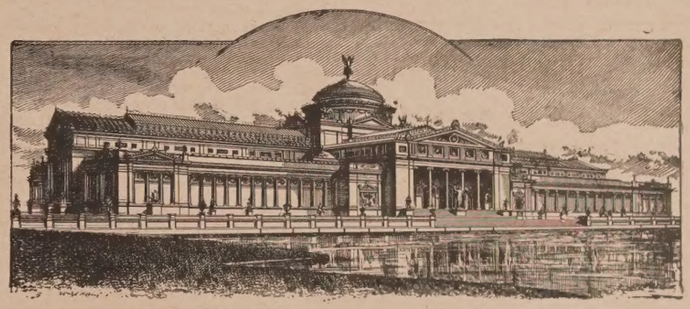
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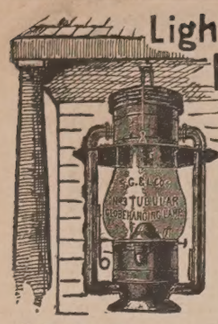

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Tight Clothing

FROM *Cassell's Family Magazine*

The more loosely clothing fits, the less it conducts heat, because a layer of air is interposed between it and the body—and air is an exceedingly bad conductor of heat. This protecting layer of air enables the body in winter to keep its normal temperature the more easily, because the heat given off at the surface of the body passes slowly through it; whereas, if the clothing fits too closely to the skin, heat is dissipated with much greater rapidity. In summer time, on the other hand, the air in which we move is not so warm as the objects upon which the sun's rays fall directly, and so the surface of the clothes may become much hotter than the air surrounding them. The advantage of the layer of air is obvious also in this case. Therefore, we see that in hot and in cold weather, too tightly-fitting clothing defeats the first and great object of wearing clothes and tends to exhaust the bodily strength and make it unfit for work.

Again, the clothing must be so constructed as not to interfere with the freedom of the movement of any part of the body; otherwise the due performance of some function is interfered with, so that injury results. A small foot may be a desirable possession, but it is useless to attempt to obtain it by the compression of the foot by too small a pair of boots. Freedom of movement is at once impaired, and graceful, easy walking is a sheer impossibility. The victim of tight boots is self-revealed by the ungainly gait—a much more conspicuous infirmity than a large foot. In addition to the discomfort necessarily experienced, permanent injury may be caused to the structures of the foot. Deformity of toes results, and one particular deformity, known as "Hammer toe," is often thus produced, the pressure of the boot causing the toes to override one another. The great toe becomes turned outward, the ball becomes unduly prominent, and walking becomes difficult. A commoner result of a tight shoe is the formation of corns. Whenever any part of the body is subjected to intermittent pressure, thickening of the tissues occurs at that spot, and a corn is the result—which is capable of causing extreme pain, especially if slightly inflamed. The ill effect of tight shoes are sometimes increased by having the heel (which is generally much too high) placed almost in the middle of the foot, and the climax of absurdity is reached by making the front of the shoe point sharply. By this type of shoe, ingrowing toe nail—a most painful condition—is often induced.

The corset is also very frequently worn too tight. As a means of support, the corset is doubtless of use, but worn too tightly, it presses down the diaphragm and it interferes with the organs of digestion and circulation. It is notorious how frequently very tightly laced ladies suffer from chronic indigestion. How often do they faint in church and other places where the heat may be excessive! Nor is the effect of tight clothing confined to such complaints. The bones and organs suffer from its influence and after death, they are found to be deeply grooved corresponding to the points of pressure and greatly displaced. I have no doubt whatever but that many of the nervous complaints from which women suffer originate in this way.

Nor are men altogether free from this fault of tight lacing. Many wear tight belts, especially when about to engage in violent exercise. Rupture may thus be caused.

Tight cravats are also injurious; the neck should be loosely clothed. Tight garters interfere with the flow of blood through the veins, and a tendency to varicose veins results. How great the influence of tight clothing is, is shown by a comparison of the frequency with which soldiers and sailors suffer from diseases of the great blood vessels.

Pressure of clothing from its weight may also act injuriously. The full-flowing long skirts are suspended from the waist, which is thus tightly compressed.

Lastly, tight gloves may cause much discomfort. There is no more painful sensation than that produced by wearing a tightly fitting pair of kid gloves on a cold day.

The only defense of tight clothing which has been offered is that it is a dictate of fashion and that it is artistic. It can never be too fully realized that a bust out of all proportion to a small waist is a defiance of the laws of symmetry, and its incongruity is its most definite and absolute condemnation. Any interference with the natural conformation of the body reacts by interfering with some bodily function, and when the bodily functions are hampered and checked, injury to some particular part generally results. Very often the general health suffers, and another victim is sacrificed to the ruthless dictates of fashion.

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